YOUTH AND TRUTH

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YOUTH AND TRUTH

The Practical Christianity Series

YOUTH AND TRUTH

BY

W. A. HARPER

PRESIDENT OF ELON COLLEGE

ELON COLLEGE, NORTH CAROLINA

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TO

MY STUDENTS IN ELON COLLEGE

FOR TWENTY-TWO YEARS
A FOUNTAIN UNFAILING OF INSPIRATION
AND OF
ANXIOUS JOY

FOREWORD

Dr. Robert E. Speer is quoted as saying: "We do not need a youth movement. What we need is a truth movement."

There are evidences, however, in practically all lands of what may be called a Youth Movement. This movement has particularly asserted itself in the colleges because designing agitators have secured access to student groups. There does not appear to be a Youth Movement as a spontaneous uprising of the world's young life. The manifestoes, strikes, and other demonstrations of unrest common to college campuses these latter days can be easily traced to "experts," "spell-binders," and "protagonists" of special causes, some of them on faculties and some outside, who have learned that the best opening to exploit their theories and to propagate their pet

schemes is found in the field of student life.

Dr. Henry H. Sweets is authority for saying, "On every hand the strategy of intellectual leadership is recognized and oft-times adroitly employed."

The point of view taken in this discussion is that the youth of the world should be encouraged in the sincere desire to achieve its highest aspirations, and that its enthusiasm and energy should not be exploited by the sinister methods of propaganda in the interest even of the Kingdom of God, but appealed to, motivated, and so eventually activated on behalf of the Kingdom of God, because of the irresistible appeal which the idealism of this Kingdom inevitably makes to the exuberant spirit of youth.

The ready response with which the Buchman Evangelistic Movement has met on the part of college and university students is evidence of the vital concern of young life for things spiritual. Buchmanism is a mystical approach to the Christian life. We do

not have to indorse its Freudian conception of sin nor approve all its methods in order to appreciate its promise for the religious life and aspiration of the world. The youth who are its adherents have sensed a satisfying and an abiding something in the Christian faith based on experience. They have perhaps magnified it to the beclouding of other items of our religion, but we should certainly rejoice that in this "jazz age" youth has discerned this abiding, this mystic quality of the spiritual world. Experience witnesses that this spiritual world is certainly as real and far more vital in human progress than the material world which greets our physical senses. The youth of the modern age is convinced, if the Buchman Movement has any meaning for us, that spiritual as well as material things have lessons to teach us in the discovery of the ultimate significances of being. The suppression of this sincere desire of young life to know and experience God may result in disaster for the sup-

pressed and for the suppressors. Sympathetic guidance and coöperative effort to extract the good from the movement will yield a far more acceptable result. We must not forget that John Wesley was a young mystic in his day. We should, however, lead the young Buchmanites to see that Jesus not only stands at the heart's door and knocks for admittance in a genuine mystical experience, but that He also stands in the crowd at the foot of this personal and spiritual Mount of Transfiguration and beckons us to come down and help Him in His efforts at social betterment. Christianity, we must convince youth, high-souled, devout, mystic youth, is a personal experience and a social passion.

The youth of the world in this day as in every other day is interested in the pursuit of truth. The widespread intelligence of young life to-day accentuates this disposition, but has no more created it than it has created the law of relativity. The whole tendency of the modern mind is to seek for

unity in truth and through truth. The modern world cannot be conceived of as pluralistic. The youth of the world is therefore seeking for unity and truth, and in this quest every encouragement should be given. Youth has the inalienable right to expect such sympathetic encouragement and should be accorded it without stint or misgiving.

It must, however, be willingly recognized that neither age nor youth alone can discover truth. As unity is the fundamental concept of truth, so unity of life and not cleavage is the fundamental condition for the discovery of truth. Age needs the energy, the exuberance, the enthusiasm of youth. Youth needs the experience of age. It also needs its ideals introduced into conduct as purposive controls. The tendency in many parts of the world, therefore, to make a chasm between age and youth and to array them one against the other, is not in any sense to be approved and can only produce harmful and mischievous results.

The youth of our time is deeply religious. Youth reads, thinks, and purposefully acts in terms of religious ideals and concepts. That is why our age concentrates its attention to so large an extent on youth and religion and the problems of the religious life. The engrossing pursuit of the human spirit in our day is undoubtedly for unity, and it is certain that unity must include every interest and concern that touches the heart and life of man. This necessitates that religion be studied and that life be thought of in its terms.

But there is a deeper reason than this for our consideration of it. For religion is not only an interest or concern of major importance, but it is itself the synthesizing and unifying principle for all the interests of life. Modern psychology has rendered no greater service to our understanding of man than its explosion of the traditional contention that we are possessed of a religious instinct. We are permeatively religious rather, for religion rests on all the

instincts. It is therefore impossible to be, and not to be religious in some degree. Religion thus is shown to be an inherent quality of every act, and not extraneous.

Of this we may be sure; the future rests with our youth as the actors on life's stage in coöperation with their elders as the stage-directors. That our youth is seeking so earnestly, so passionately for ultimate reality, for the unity of truth, is an encouraging and inspiring situation; and that it is willing and open-minded and expectant as to the contribution religion can make to the attainment of its goal presages great things for human progress.

The spirit of a genuine accommodation of viewpoints, aspirations, and methods, is the hope of the forward march and ultimate triumph of the human mind in its quest for unity and truth, a triumph to be prophetically undertaken by youth and to be thoroughly buttressed by age. So shall God's truth go marching on.

W. A. Harper.

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YOUTH AND TRUTH

AN ACQUITTAL FOR YOUTH

By Mrs. Madeleine Sweeny Miller

Oh, tell me not in your elderly way
That youth is void of soul to-day!
I have watched too much
His compassionate touch
To listen to what you say.
I have seen Christ stand
With beneficent hand
Where youth chose the heroic and true.
I have seen Him smile when youth paid the price
Of magnificent sacrifice
For the sake of meeting an old debt due
To parents who gave when their means were few.
I have seen Christ pray
As youth fought his way
Past ghouls that stalked by day.
I believe in youth
As the friend of truth.
He is bold as the knights of old were bold
To salvage the best that the centuries hold.
Who can the fact of his faith gainsay?
He is holy in youth's intrepid way!

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YOUTH AND TRUTH

CHAPTER I

THE SPIRIT OF YOUTH

THE youth of the world to-day exhibits the traits which have always characterized the young of the race, conditioned and modified by the tendencies and circumstances of our modern era. In a sense every age is new, and in a sense every age is old. The fundamental qualities of life abide. The superstructure is new, and it is the superstructure within which we live and move and have our being. The youth of our day is charming as has been the youth of every day, and it is buoyant to express itself and invest its talents in a joyous quest for truth and unity. The spirit of our youth is com-

pounded out of its engaging charms. What are these abiding charms, charms not only of our youth, but charms that have ever abided in the heart and aspiration of the world's young life?

First among these abiding charms of youth in all the ages, we should unhesitatingly place the princely quality of open-mindedness. The pioneers in all directions and avenues of human endeavor have been young. New thought, new inventions, new ideals, new adaptations and interpretations of the forces that enter into life have had their seminary in the heart and soul of youth. Youth is willing to consider any appeal that can justify itself to good judgment. Prejudice is not a native endowment of the mind of youth. There is more hope of a fool than of a man with a closed mind. The mind of youth is open, friendly, companionable to progressive measures. But for the open-mindedness of youth, civilization would die of the dry rot of custom and convention. But youth

can be led into pastures green and by waters still, and from them will return to its daily tasks fresh and vigorous with new life.

Youth is courageous. Youth rushes into hopeless situations with reckless abandon and turns defeat into victory. The world's wars have all been fought by young people. Nothing can daunt the daring spirit of youth when duty calls. "Into the jaws of death rode the six hundred"—all of them youths. What a man of heroic courage Jesus was to leave His Kingdom's future in the hands of what their contemporaries considered a group of ignorant and unlearned men! But they were young! Their courage made them the invincible missionaries of the Cross and enabled them to withstand ecclesiastical and civil authorities in their heroic crusade to plant the Christian Church in all parts of the known world.

Youth is confident. A favorite adage of youth is, "He can who thinks he can."

There is nothing that ought to be done which youth is not sure can be done. The confidence of youth sometimes leads to tragedies, but these tragedies are to be preferred to the ridiculous comedies that arise out of the calculating spirit of age. Columbus was confident he could reach the east by sailing west. Columbus failed, but we have a new hemisphere nevertheless. Few servants of the race have arisen outside the ranks of the confident.

Youth is enthusiastic. Youth becomes absorbed in whatever interest it pursues. And youth is not ashamed of its enthusiasm. Whole-heartedness for one's cause doubly sharpens one's wits. Youth is sometimes criticized for its devotion to sport and athletics. Keep your eye on the youth who does not yell at the ball-game. He may need a doctor or the sheriff. Enthusiasm is the soul-tonic of youth. Enthusiasm wins the game of life as well as the game of golf. We do not lose our enthusiasm when we grow old. We grow old when we lose

our enthusiasm. Here is an enthusiast past his hundredth year. He appeals to his friends as one hundred years young. The enthusiasm of youth is a contagion that would wondrously bless mankind, should it take the form of a perpetual epidemic. Whoever has the spirit of youth is young. Some are older at sixteen than others at sixty.

Youth has the spirit of service. Energy is its middle name. Something to do always appeals to youth. During the World War youth's favorite expression was, "Come on! Let's go," and when a youth was going West, his final word of challenge to those left behind, was, "Carry on!" "What shall we do?" is the universal query of youth. Happy is that civilization which provides for its youth noble avenues of service! The Boy Scout Movement grips the boys as much by its daily good turn as by its program for the out of doors or by its merit badges. The rich young ruler wanted to know what he must do. If he had been old,

he would have inquired what creed he should accept. Service is a watchword of the Christian religion. That is why it appeals to youth. That is why those who faithfully practise it remain always young in spirit.

Youth is consecrated and devoted in its attitude toward every enterprise it undertakes. Youth can never be content with half-way measures. Youth's loyalty has never been sucessfully impeached. Traitors do not arise out of the ranks of youth. Lukewarmness disorders its spiritual stomach. In this respect youth is like our Master, who wished people and churches to be either hot or cold. Youth devotes its all to its beloved endeavors. When country calls, it pays the supreme price of loyalty. Youth would rather die than temporize or pussyfoot. The equivocal character is anathema to youth. The Redeemer of mankind was a young man. The martyrs of the race have been young. No sacrifice, no suffering, is too great for the consecration

of youth devoted to the causes it espouses.

Youth is faced toward the future. It looks toward the rising sun. It is forward-looking. It revels in crusades into new lands and with new shibboleths on its banners. History has for youth no such charm as prophecy. The palmists, the fortune-tellers, the clairvoyants, we must admit, find in youth ready and pliant subjects, because youth is inexperienced and sanguine. But also, we must admit, the prophets of the race have been young; no, not all of them. The constructive prophets of the new days in human progress, the days marking new eras in social achievements, these have come from the ranks of youth. The denunciatory prophets, however, have represented age. Youth does not look back. It looks ahead, and so it gets ahead. Youth does not knock. It sees, and it follows the gleam of each beckoning light.

Youth is altruistic. It is thoughtful of others. It is free from selfishness, though

at times it appears to be self-centered. Youth is the time of social aspiration. Only altruists care for the society or the welfare of others. Adolescence and altruism are to all intents and purposes synonymous terms in the vocabulary of life. When the youth dreams, his parents and his brethren are always included in the vision that stirs his soul. Experience has not soured the spirit of youth with disappointed hopes, and so youth pours out its heart's best for others. It does not calculate.

Youth is discontent. "Things as they are" find small sympathy in the breast of youth. Youth is dissatisfied not to make changes in the direction of progress. "Woe to them that are at ease in Zion," says that ancient Book of the Spirit, and youth gladly echoes and loud, "Amen and amen." Contentment is not far from stagnation. The rollicking brook, not the stagnant pool, is the joy of youth. Youth does not care to fish in mill-ponds, but in mountain

streams. Through its dissatisfaction with its present, youth in every age has achieved the goal of its aspiring dream.

Youth is optimistic. Youth hopeth all things and believeth all things. Youth always confidently expects the best of every person and of every circumstance. It is idealistic. It is reformative. Youth's ability to smile in the midst of hardness and sorrow melts the frost of disappointment into the dew of refreshment. Hope springs eternal in the breast of youth. No pessimist has achieved any notable service for the human race. Pessimists are pests. But the optimists have felled the forests and built their highways to the populous cities of the world. They have tunneled under rivers and through mountains. They have transformed deserts and swamps into gardens of beauty and profit. They have lengthened, and brightened, and sweetened the life of man.

Youth is restive, particularly so in our day, restive under restraint. This restive-

ness is a fundamental condition of progress and advancement for the individual and for the social order. When it takes the form of violence and crime, it is subversive of the best interests of the race. Rebellions have always been led by youth. Reforms have also always been initiated by it. Restiveness under restraint of law in the one case and under the restraint of unsatisfactory life-customs in the other is the respective explanation of each. The restive spirit needs direction and guidance. Revolutionists and Bolsheviks arise out of the soil of restive youth as readily as reformers and prophets of a better day. There is reason enough for the restiveness of youth to-day. They feel they have been duped and betrayed by their trusted leaders. Our youths went to war to end war. They have been sadly disillusioned by the developments of the past eight years. They have not become cynics. Cynicism is for sophisticated age, not for trustful youth. The disappointment that has shocked the

confidence of youth has made it trebly restive in our day. There is always hope when the spirit of youth is restive for just and humane and fraternal measures—there is hope, provided the restiveness is satisfied by ameliorative measures and sanely directed.

Our youth is trained and educated. Democracy necessitates universal education, and ours is a democratic age. Our youth is intelligent. It knows the past. It understands the present. It has definite convictions as to what it wants the future to be. No previous era in history has been so blessed with trained and educated youth. You cannot fool these intelligent young leaders. They cannot and they will not blind their eyes to the things they see and know. The very intelligence of youth should cause the demagogue to cease his folly in the legislative chambers of the world. Quacks and charlatans and poltroons and the interest-serving politicians are as certain to be exposed and deposed as

day follows night, when the well-trained youth of this generation assume their stations of leadership in life. They have come to the Kingdom for this very cause. They will consistently and constructively express their sense of justice and good-will and brotherhood in programs of social reconstruction.

Youth is reverent. Youth responds reluctantly to authority, but most readily to sympathetic personality and to love. God is to it a loving Personality. Youth cannot conceive that long-facedness is essentially the only evidence we can give of genuine spirituality. God for youth is present everywhere and interested in all the experiences of life. It implores His aid in a football game as naturally as for the restoration of a sick friend. Our modern youth is reverent in its own intimate, carefree way. It is not afraid of God. It reveres Him as friend and guide and companion. This reverence of youth, when rightly comprehended, is a most engaging faculty.

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It is their friendship for God expressed in attitude and conduct. For His sake they are ready to undertake the marathon race of man's moral and spiritual redemption.

Youth is lovable. When that rich young ruler to whom we have already referred came to Jesus, it is recorded that our Master loved him. Who does not love youth? Youth is not perfect, nor is age. Youth loves passionately. Those who know youth best, love it best. And youth always responds to love. More can be accomplished by affectionate regard for youth than by the precepts and denunciations of an army of moral vituperators. When youth errs, love can win it back to the paths of wholesome living, and only love can. The gospel of condemnation as preached by Billy Sunday may startle the sin-soaked adult to a realization of his "lost and ruined condition." But youth will respond to the gospel of love. Whoever responds to love is lovable. Like always responds to like. The youth of this age are hungry for an under-

standing love, and through such love alone will they become the splendid servants of humanity their noble characteristics qualify them to be.

And finally, no, not finally, but to conclude our list, youth is leadable. It is not set in its ways, nor does it indulge ulterior motives. It is not radical, though radicals have in our day undertaken to exploit youth in the interest of their pet schemes. Sympathetic leadership is youth's greatest need to-day, a leadership imbued with the spirit of Jesus, and so able to capitalize the spirit of youth in the challenging industry of building the Kingdom of God on earth.

CHAPTER II

THE EXPECTANCY OF YOUTH

WE may and do rightly expect great things of our youth. For their benefit we maintain an educational system that is colossal in its magnitude, in a country accustomed to gigantic expenditures and large-scale production. We have no disposition to decrease our annual investment in this cause. The latest available figures are for 1923–24. Those of succeeding years will show a steadily mounting cost. Yet we pay the bill and are glad, such is our expectancy from our youth in the coming generation that looks hopefully to it as leader and as builder of a better social order.

The elementary and secondary public schools of the United States in that year cost us in cash $1,958,528,872. This was $16.25 for each inhabitant and $74.96 for

every pupil of the 24,288,808 enrolled. An army of 761,308 teachers and administrators served in these schools, which had buildings and equipment valued at $3,744,780,714.

During this same year private and parochial academies and high schools, 2124 in number, enrolled 216,572 pupils and employed 15,703 officers and teachers, whose salaries would perhaps total $14,132,700.[1] There was invested in the plants and equipment of these schools $36,766,000, with endowments totaling $61,417,000.

In this same year we maintained 382 teachers' colleges and normal schools, in which were enrolled in the regular term 301,599 pupils, taught by 5607 teachers. The operating expenses were $48,948,518. The buildings and equipment were valued at $63,584,867, and there were endowment funds of $3,272,696.

[1] The U. S. Bureau of Education unfortunately does not give the figures.

In our 913 institutions of higher learning for that year there were enrolled 726,-124 students, taught by 56,279 professors and instructors. There was invested in the buildings and equipment of these institutions $480,998,439. Their endowments amounted to $814,718,813. These institutions that year received in gifts for current expenses and endowment a total of $81,722,887. The cost of operating these institutions was during this year $388,-242,587, or $534 per student for educational purposes alone. The pupils themselves paid not quite one third of this cost.

Our total educational expense for the year 1923–24 amounted to $2,409,853,-077. We had invested in buildings and equipment that year $4,851,130,020, and in endowment $879,408,504. We employed 838,897 officers and teachers to conduct these various schools, which enrolled in all 25,533,103 pupils.

It is safe to say that the people of the United States would not invest so tremen-

dously in money and human factors for education, unless they fully expected commensurate returns on their investments, unless they had high expectations from their youth on whose behalf this investment is made. Adults regard our young life as our greatest asset. They view its progressive achievements in the years that lie ahead with confident expectancy.

Youth on their part have particular expectations toward which they hopefully look as properly coming to them from their elders. For example, they feel that they have a right to expect sympathy. Sad to say, on the part of a certain section of our adult life the opposite of sympathy has been accorded them. Blistering criticism has melted their exuberant and expansive aspirations. Complacency with things as they are and a general attitude of hostility toward changes seem to be the prevailing characteristics of these critics of our young life. They delight in using such bantering phrases as "flapper" and

"sheik." They forget that once they too were young and filled with life. They are averse to acknowledge that they are now old and apathetic. In all kindness we say to these well-meaning friends, who are so disturbed by what they label the excesses and degeneracies of youth, that years do not make us old, but that the lack of the spirit of youth is evidence always of senility. We wish for them the happy privilege and experience of a rebirth into the buoyant, hopeful, and prophetic spirit of young life. And we freely and whole-heartedly reiterate that youth has the right to expect an attitude of sympathetic coöperation from its elders.

In the second place, youth has the right to expect from its elders a skilful and intelligent guidance into life's unfolding experiences. It has been said that experience is the best schoolmaster, but that its tuition rate is exceedingly high. It is the privilege of adult life to help youth reduce the tuition cost of this highly ex-

pensive schoolmaster. We know it is said by some that young life resents the suggestions of age, even though the suggestions are made with the best of intentions. In most cases, however, it will be found that the resentment grows out of a tactless approach to the problem involved or to an unfortunate past experience where this lack of tact was displayed. It is seriously to be doubted if youth entertains an attitude of suspicion with reference to the very laudable desire on the part of parents, teachers, ministers, and other adult persons in their efforts to guide it into wholesome experiences. On this point there must be complete and harmonious coöperation between young life and adult life. Young people are keen to sense and appreciate the advantage which will inure to their benefit by availing themselves of the valuable advice of those whose experience has qualified them to be guide-posts, so to speak, along the highway of life. And at the same time adults who have had these

experiences should come to the willing recognition of the fact that life does not exactly correspond in any two situations, and consequently they should not insist on an exact reproduction in the lives of youth of their own experiences. This would be to make life static rather than dynamic. There is need for the spirit of give and take at this crucial point in the relationships between youths and adults. Youth needs and welcomes the guidance of age. Age should be glad without stint to vouchsafe to young life all the benefits of its own experience.

A third legitimate expectancy of youth is to be found in the realm of personal association. It is recognized now that every experience of life is educative and that we learn more in the way of character control from association with persons of character than we do from text-books and the formal processes of what we have been pleased to call education. We know that knowledge, for example, arises out of experience when

experience becomes charged with meaning. A teacher has opportunity in educative processes to take advantage of this experience charged with meaning which we call knowledge, and to enrich it in terms of the best experiences of the race, and likewise in terms of the uplifting ideals of the race, and to return it to the experience of the learner as a purposive control for conduct. We thus say that learning begins in experience and returns to experience, which means that we are reasoning in a circle, but it is not a vicious circle; it is rather an ascending spiral. In this teaching process, however, we must never forget that the most effective teaching after all is the teaching of example and not the teaching of precept. The wholesome uplifting influence of association with personalities of high character is the most fruitful and efficacious teaching we can have.

The expectancies which we have so far presented as properly to be hoped for on the part of youth apply to youth in gen-

eral, but there are certain expectancies which apply in a special way to college youth, a number happily on the increase and from whom we must look very largely for our future leadership. First among the special benefits to be derived from the experience of college life is the acquisition of a correct method of work, and the spirit to undertake such work. The valuable service of a college curriculum is not the acquisition of knowledge, but the acquirement of habits of living and of methods of approach to the solution of the problems of life. College youth should become thoroughly imbued with the historical and scientific methods. It requires both of them to make a hopeful attack on any problem of life. There should be added to these two methods what we may call the spiritual method. With these three approaches conscientiously applied to the situations or problems of life, correct solutions may be confidently expected. There are but three constant forces in life. They are the uni-

verse, man, and God. The scientific method is especially applicable in understanding the universe and the manner in which we can utilize it in meeting the problems and perplexities of life. The historical method is particularly applicable to the second of these constants, man. But we dare not exclude God in any undertaking. The spiritual method of prayer and meditation is fundamental to a proper diagnosis in any life situation and to the application of remedies to meet it. Unless colleges are able to imbue their students with the principles of these three methods, they will have failed in a major purpose.

But it is useless to know how to attack problems unless we have the disposition to work for their solution. A college education should thrill youth with the aspiration to take up the world's burdens and to expend every energy of mind and heart and soul upon their solution. Our youths do not go to college to loaf, or, if they do, they are soon eliminated. Those who re-

main in college are alert to learn how to do more work and better work with the same expenditure of energy. A college education should increase efficiency in every line. College men and women are not parasites. They do not conceive that the world owes them anything. They are happily actuated by the altruistic motive in recognizing that their best is none too good to devote to the service of their brother men. Colleges which fail to motivate their graduates in such wholesome fashion have but added to the cleavages that now rend life into competing and jealous factions. What the heart of the world cries out to receive is a generation of trained college men and women ready and anxious to work, not for themselves primarily, but for humanity; not highbrows, but workers, hard, steady, diligent workers. No generation of college students ever surpassed that of our day in this high regard.

A second special contribution which youth has the right to expect from col-

lege days is an acquaintance with the philosophies which have influenced men in their living and a proper evaluation of these philosophies, basing their evaluation of them on their historic results and on what they may be expected to achieve in the character of those who embrace them. A very keen student of philosophy and life, the late President William D. Hyde of Bowdoin College, summarized the philosophies of the world under five heads: Epicureanism, Stoicism, subordination of lower to higher, a sense of proportion, and love. I am inclined to agree with President Hyde that for practical purposes these five philosophies do summate the wisdom and experience of the race as it relates itself to a working principle of life.

The fundamental idea underlying Epicureanism is the pursuit of pleasure. Experience has shown it to be evanescent, and yet the pleasure attitude toward life continues to exert a withering influence over a vast host. The Stoic philosophy goes to

the opposite extreme in its attitude toward the pleasures of life. Whereas Epicureanism embraces them as the chief attractions and blessings of life, Stoicism steels itself against them and assumes an attitude of indifference toward them. It has always produced a strong type of character, but there has been a lamentable lack of buoyancy, richness, and joyousness of expression in the lives of those who have embraced it. The subordination of what is known as the lower appeals and interests of life to what has been called the higher is associated with the great philosopher Plato. This philosophy has never shown the proper appreciation for all the qualities and endowments of the human life. We cannot but feel that a wise and beneficent Creator would have been guilty of folly had He endowed His creatures with certain powers that needed to be subordinated to other powers. Slavery of human characteristics is as unchristian as slavery of persons. When we meet those who are dedi-

cated to this Platonic philosophy of life, we cannot but be convinced that theirs is not a well-rounded life. Something is lacking, and that something is the relative development of what is conceived as lower in the personality and the functions of life. The philosophy of the sense of proportion is associated with the great Aristotle, one of the master minds and spirits of human history. He felt instinctively the weakness of the Platonic subordination of lower to higher and set about the remedying of this deficiency by advocating the development and expression of all the powers and functions of life in proper proportion to each other. The weakness of his philosophy is its mechanism, the lack of standards for judging, and the absence of the proper dynamic to make effective the proposed proportionate development of life's powers and functions.

The fifth philosophy of life, according to President Hyde, is based on love as a unifying and dynamic force, calling out

all the latent powers and functions of life to full and happy fruition and expression, and becoming the great dynamic, underlying every thought, every act, every association. Love makes use of every endowment of man's nature. As Jesus taught it and lived it, it makes use of pleasure and of suffering; it subordinates higher to lower and lower to higher as the occasion demands; it supplies a motive for the sense of proportion in life, and elicits the very best that is potential in the human mind and heart, whether it be in the realm of the emotions or the intellect or the will. Love as Jesus taught it also appreciates the universe as the means of improving and upbuilding human life; it ennobles man as the offspring of Deity, as endowed with the qualities of Deity by his own spiritual nature, and as obligated to express those divine qualities in human relationships; and it relates man himself and his use of the universe directly to the will, plan, and purpose of God as the world's Creator and

man's spiritual Father. It is apparent then that the philosophy of life as Jesus taught it as based on love, includes all that is good and abiding in the other philosophies by which men have lived, remedies all their weaknesses and defects, and dynamizes every experience and situation of life with the highest motive which the human mind has been able to conceive, the motive of love, unselfish love, consecrated love, divine love.

It was this exalted philosophy of life which so gripped the Apostle Paul in his wonderful portrayal of its characteristics in that sublime passage, the pæan of love, which he addressed to the Corinthian church. Paul says everything is worthless if love is lacking. We cannot too often recur to his own matchless words: "Though I speak with the tongues of men and of angels, and have not love, I am become as clanging brass, or a clashing cymbal. And though I have the gift of prophecy and understand all mysteries, and all knowl-

edge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I sell all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

And then in contemplation of the master passion of love that possessed him and nerved him to undertake the great labors of his missionary life, Paul continues his praise of love by drawing for us a portrait of Jesus who in His life embodied the spirit of love. Carefully note what he says in praise of love and of the Man who embodied it. It suffereth long, and is kind, he says. It envieth not; it makes no parade of itself; is not puffed up, is not rude, nor selfish; it does not have to be summoned to the aid of any one, but is alert always for opportunities to serve; bears no malice, never rejoices over wrong-doing; knows how to be silent; it is trustful, hopeful, patient, and enduring, never fails. And then, concluding, he speaks of it as abiding

forever in that oft-quoted verse: "Now abideth faith, hope, and love, these three; but the greatest of these is love."

This philosophy of love, in the life of man, is like the melody in a gem of music. The same melody reappears with each stanza, but the words and sentiment are changed. So it is with the philosophy of love. It must have objectives, toward which its energies may be directed, and in the realization of which its ideals may be expressed. Love is the all-satisfying philosophy of life, expressing itself in three great objectives. The first of these is work, to which we have already alluded. Love never tires of serving. It is never happier than when it is engaged in programs of uplift and service. It not only motivates, it activates life. The second of these objectives is concerned with leisure. In our busy vocational efforts we say we are engaged in work, and work has its influence on character while it brings us a means of support. In our leisure time we do not look

for gain, but for the means of culture and agreeable and uplifting association with our fellows. It has been said that play reveals character even more than work, because oftentimes by necessity we are forced to work on projects which otherwise we would not choose; but in our playtime what we innately are expresses itself in our activities. We have not fully appreciated the strategic importance, to the life and character of the individual and of the race, of our leisure hours. In college our leisure time will make or mar our career, and the same is true of life. The philosophy of the true life, the philosophy of love, must reign supremely in our free time, or our character must inevitably degenerate. The third great objective is the saving influence for the other two. It consecrates work, and it elevates leisure. It is worship. When love is in league with life through work and play, expressing itself always in proper attitudes toward God, we have a wholesome adjustment of powers and functions

which will mean not only personal satisfaction and a spirit of helpfulness toward others, but will at the same time qualify us for the realization of the eternal values of the human soul. So it is that in this third objective of love, worship, we find the perfection of all that is great, good, lovely, and true in human experience. In this happy investment and integration of human energy, based on love, expressing itself in work, play, and worship, we have that unity for which the youthful heart of every age has ever sought and striven. The major passion in the mental and spiritual realm of youth's experience in our day is the quest for unity. It is found enshrined in the philosophy of love which Jesus taught, and which includes all the strengths of the other philosophies which have actuated men in their living and at the same time removes all their weaknesses, being itself a truly synthetic philosophy.

A further expectancy of youth from the colleges is to be found in the realm of vocational guidance. The approach here must be different from that of the professional visitant to the college campus. Representatives of big business and of other special fields of life service have been accustomed for years to visit college campuses and to confer with the most promising students with the purpose in mind to convince them that they should enter upon some particular vocation, for which the respective visitor is sponsor.

This method has small place, if any, on the campus of a modern college. In such an institution, vocational guidance should rather take the form of discovering the aptitude and life purpose of each particular student, and then of aiding that student in selecting courses of study preparing him for the particular calling for which his aptitude and his disposition to serve especially qualify him. Conse-

Business surveys the College campus
College scouts for the best athletes

quently, it will be disastrous for the colleges if they should leave the matter of vocational guidance of their students to outside agencies.

We have in our colleges too often been content to bring in outside speakers to promote some particular vocation, and then to leave the matter of choosing their life-work to the students in the quiet of prayer and the searching of their hearts. We have sometimes gone beyond this and arranged for interviews of students with presidents, deans, college pastors, or faculty advisers busy in other things, in what we have been pleased to call "heart-to-heart talks." We should go further than this, and put this matter of vocational guidance on a "head-to-head" basis. The selection of a life-work should not be made on the strength of an emotional appeal, but rather on reasoned consideration of a student's innate ability and his personal taste as indicated by his character traits; but there must also be included in this

"head-to-head" approach to this problem the synthesizing force of religion, which includes the time-honored "heart-to-heart" element. Both emotion and intellect should influence the will's decision in this most important step.

There is no doubt that Thomas A. Edison is right in his prophetic note as to the future. He is quoted as saying that the nineteenth century was concerned with material, mechanical, and natural forces, but that the present century must give itself to the consideration and development of the human factors of civilization. Vocational guidance, therefore, must loom up large on the horizon in the days ahead of us, and those colleges will be wise in their day which incorporate in their program definite facilities for aiding their students in the choice of a proper life-work under the uplifting and inspiring influences of religion. Nor can our colleges be satisfied merely to motivate those whose vocational choices they shall be instru-

mental in guiding in such a way that they shall live as Christians in their callings or businesses. Rather must these colleges send these young crusaders forth into life inspired with the determination to make whatever vocation they shall enter itself completely Christian in its aims, methods, products, and consequences. So again it is evident that vocational guidance cannot be safely separated from religion, nor performed hopefully by those unversed in religious technique and experience.

There will be required for the proper conduct of vocational guidance work regular orientation courses in each year of the college curriculum, not necessarily separate and distinct from courses now offered but rather giving a new emphasis and application to courses already offered. There will be a difference necessarily in the orientation courses offered by denominational colleges and those offered by other types of college. In the denominational colleges, for example, in the fresh-

man year the survey course in the Bible so often given in such institutions would appear to be especially adaptable to this purpose. In other types of institution in the freshman year, because of the principle of "the separation of church and state," the orientation course will perhaps take the form of a study of the institutions and organizations of the social order. This is being done in many such colleges now and in at least one denominational college, the Friends' College at Whittier, California. In the sophomore year for both types of institution the fundamental course in general psychology offers a rare opportunity to orientate the mind in the modern world. Likewise in both types of colleges for juniors the course in general sociology, with special reference to the personal and institutional cleavages of our day, offers a real orientation opportunity. In denominational colleges the seniors should no doubt approach this problem from the standpoint of the phi-

losophy of religion, while institutions of other types would avail themselves of the course in philosophy. It is doubtful if these orientation courses should be required beyond the freshman year, though the advisers should encourage their election. The Sunday-school and daily chapel and Sunday preaching services with lectures by faculty and invited leaders of modern thought and Christian attitude should be made to serve these same ends.

From the standpoint of organization, in order to make this vocational guidance work effective, modern colleges will require a dean of personnel, a clinical psychologist, and an expert in vocational guidance. These officers should teach courses in the college for academic credit and should work in harmony with the entire staff of the institution, but particularly with the registrar, the deans, the president, the college health officers, and the Faculty and Student Advisers where they are employed. No more fruitful

source of real assistance in preparation for the great work of life now offers itself to our colleges than is found here, and students in colleges expectantly look to their several institutions for assistance in this most important work.

The expectancy of youth, both objective and subjective, is occasion of deep rejoicing. We are blessed in these expectancies. Cursed is he who expecteth nothing. It is a hopeful sign that youth looks forward with confident expectancy toward the future, and that age joins it in highest expectation. But it remains to remind both youth and age that character is best expressed, not through receiving, but through giving. The human spirit grows and thrives not on what it gets, but on what it bestows. In that matchless chapter addressed to the Corinthian church, from which we have already quoted at length, the old translators did not use "love" to symbolize and connote the greatest spiritual gift. They used "charity." So

we read in the King James version not of "love" as the be-all and end-all of Christian experience, but of "charity," and we find Paul concluding his praise of this greatest Christian grace in these words: "Now abideth faith, hope, and charity, these three; but the greatest of these is charity." The translation "love" is superior to the former translation; but at the same time we must insist that love, if it be true love, if it be divine love, must always express itself in noble charity; and so in all seriousness and earnestness we must urge the youth of our time not only to be expectant of blessings to be received, but equally anxious for opportunities to give and to serve. Life will mean immeasurably more to those youth who approach it not only as a filling-station, but also as a power-plant for the distribution of their talents in service to their fellows.

CHAPTER III

INTERPRETING CHRISTIANITY TO YOUTH

YOUTH, like the spring, is perennial. That is why it is so engaging. It offers the church its finest field of service to the world. Its conquests for the Kingdom must come through the winning of youth. Let us summarize its charms again. We cannot too often ponder them, nor easily overestimate their promise to the Kingdom's advancement. Youth, as we have said, is open-minded. There is more hope of a fool than of a man with a closed mind. It is also broad-minded. Both mental accessibility for new ideas and fresh attitudes and mental breadth and expansiveness are vitally needed in our day, if progress is to come. Youth is courageous. Nothing can daunt its daring spirit.

Youth is confident. Youth's confidence sometimes leads to tragedies, but even these are preferable to the ridiculous comedies of calculating age. Youth is enthusiastic. We do not lose our enthusiasm when we grow old. We grow old when we lose our enthusiasm. Youth has the spirit of service. Energy is its middle name, and this energy must have outlets of expression. It will find them or make them. Youth is whole-hearted. Youth's loyalty has never been successfully impeached. Youth would die rather than temporize or pussyfoot. All youth is one-hundred-per-cent. Youth faces the future. It is impatient of the past. It revels in crusades into new lands and with new shibboleths on its banners. Youth is altruistic. It is thoughtful of others and free from selfish designs. Youth is optimistic. Youth has transformed the deserts and swamps of the world and of life into gardens of beauty and profit. Youth is no lightning-bug with its headlight on behind. Youth is restive, restive

under restraint. Such restiveness is a fundamental condition of progress for the individual and for society. The worst boy on the college campus is likely to be the most promising man there. Revolutionists and Bolsheviks arise out of the soil of such restiveness as readily as do the reformers and prophets of a better day. Here is an opportunity and also a challenge. Youth is discontented with things as they are. Contentment is not far from stagnation. Youth is frank and aboveboard. It does on the front porch what its parents did on the back porch or in the parlor. Youth is lovable. Those who know youth best love youth best, and youth always responds to love. Youth is reverent. Youth's reverence is its most charming quality. It is friendship for God expressing itself in conduct. Youth is leadable. It trusts its leaders in whom it has confidence, and follows joyfully. When it goes wrong, look for incompetent leadership, and you will likely find it. Youth's counselors are youth's fate.

Enough has been said, in describing the spirit of youth, and in this brief résumé of it, to suggest that youth is not the awful thing it is represented to be. The disparagement of youth is not modernism. It is fundamentally fundamentalistic fundamentalism. It is as old as the rocks. An ancient Assyrian stone carved twenty-eight hundred years before Christ laments the follies of youth and predicts the decadence of life as a consequence. This monumental dirge deposes thusly: "Our earth is degenerate in these later days; there are signs that the world is speedily coming to an end; bribery and corruption are common; children no longer obey their parents; every man wants to write a book; and the end of the world is evidently approaching."

And here is the present-day sentiment of a fine teacher, Professor Edward Dickinson of Oberlin, a famous professor of music: "Youth always prefers sensations to ideas. The beginner . . . in life must

be allowed certain follies. The way to steady him is not to lecture him, but to keep before him models of strong thought and clear vision, trusting them to exert a subtle, transforming influence in their own good time." This is modern orthodoxy, according to which our adult ideas are of more value than all the engaging charms of youth, whose very excellencies are follies shortly to be transformed.

Here is a third view, the view of a leader of modern youth, himself a youth, given in a private letter. Mr. Stanley High, in answer to a personal inquiry, writes: "There is a very marked and sometimes startling interest in religion among young people. . . . Having in mind this religious interest, I think an interpretation of religion to young people should not be sugar-coated. It is my conviction that too many leaders of religious work among young people assume that they must make religion a sort of light and airy proposition ushered in with the latest jazz singing and

ushered out with cocoa and soda crackers. I am interested both in the jazz singing and in the refreshments, but I don't think they are at all necessary to the religious program for young people. The places where religious work among young folks is being most seriously carried on . . . are places where without apology and under intelligent leadership young people are led to give serious and extended consideration to the most serious problems of religious life and thought."

And then this vigorous leader and prophet of our youth, with college students particularly in his mind, makes a practical suggestion worthy of most careful consideration. He says: "I think that for college young people the religious program to be successful must be placed pretty largely on an experimental basis. The scientific method which has so taken hold of the imagination of a good many people is being demanded, I think, by college students in relation to matters of religion.

In other words, they ask that the validity of religious truth be demonstrated rather than assumed. Personally I should like to see a lot of religious laboratories spring up all over the country on college campuses. In these laboratories young people could do two things. In the first place, they could study the history of the religious experiences of the outstanding individuals of previous generations. They could endeavor to discover whether from these accounts they could find the basis for some valid conclusions relative to experimental religion. Then in the second place, in these laboratories the young people in all seriousness could set out on some experiments of their own. They could put forth a real effort to understand the technique, devotional and intellectual, by means of which other individuals in generations in the past have come into possession of this higher power. It seems to me that the big contribution which the younger generation can give to religion

may be found in this effort to take the methods of science and make them applicable and valid for the realm of religious experience. If that is done it will no longer be necessary for the so-called intellectuals to apologize for the mystical, supernatural element in religion, and religion itself will no longer be in any such danger as it is at present of losing its great dynamic."

Before proceeding further with our discussion, the question may be raised whether it would not be well to ask youth to interpret Christianity to adults. We have had our chance at it, and we must frankly admit that we have not attained perfection. Why not give youth its chance to exemplify the faith that is in it? We might be shocked, but shocks have been known to have therapeutic value. Who knows but that they may also have spiritual enlightenment resident in them? Missionaries tell us we have made a mistake in our efforts at world evangelization in trying to teach

other peoples Christianity as a system of thought rather than as a way of life, and that what we should adopt as our future policy is to introduce the non-Christian peoples to Christ and leave matters of interpretation to them. We have a lot to atone for in our poor approach to the non-Christian nations, and we stand to learn much of the hidden meaning of Christianity from their several interpretations of it.

It is suggested, and not without reason, that we owe youth a sincere apology for our unsympathetic assaults on it, and that our method of aiding young people religiously should consist in a genuine desire to introduce them to Christ as a living Person whom they can trust confidently, and then, as the missionaries recommend, leave matters of interpretation to them. We would on this basis not ask youth to believe certain doctrines and dogmas, but to trust Christ and, trusting, to follow Him wheresoever He might lead. If we cannot have confidence in this attitude and

method of approach, we need to revise our faith in the preëminence of Jesus. He shall reign. To His name every knee shall bow. Ultimate triumph is to be His. If we introduce young people to Him, He will lead them into deeds of service along the pathway of the Christian life. Of this we can have no doubt. We can trust Christ, and we can trust Him to impart His spirit to trusting youth.

Adults should be willing, however, to assist youth in every way possible to understand the Christ in Christianity. We shall find this a major undertaking, filled with large possibilities of enlightenment for ourselves as well as for youth. It will startle some, for example, to discover that there is a difference between Christ and Christianity, and that Christ always remains the same, while Christianity changes from age to age. This suggests that we must introduce youth to Christ in terms of the ruling ideas and ideals of our time. Out of these they can and will construct

their own interpretation of Christianity, and we should be willing and anxious that they do this.

What are these ruling ideas and ideals characterizing our world to-day, and setting it off, so to speak, from other ages? They are five in number: democracy, science through universal education, social religion, the world-view of life, and the quest for truth and unity. If these ideas and ideals are to upbuild rather than destroy our social order, the youth of the world must see how Christ leads in all of them and how they are but the inevitable outgrowth and fruitage of His life and teaching.

1. *Democracy.*—Our youth is enamoured of the idea of democracy. It enters as a conditioning circumstance with peculiar force into the warp and woof of their character. The times are democratic. The spirit of the age is for government "of the people, by the people, and for the people." The readiness with which crowns have

glided from the brows of kings, and with which thrones have tottered in these later days, has created an atmosphere tense with hope and opportunity for democracy. That famous phrase, "to make the world safe for democracy," must be supported in the realm of practice by the spirit of that companion phrase, "a rising tide welling up in the hearts of men and making for brotherhood." There are various types of democracy abroad in the world to-day—in China, in Germany, in Switzerland, in France, in America, in England. Yet the idea is all but universal that men are born innately free to govern themselves. The democratic idea, cramped at times by race, religion, and class cleavage of various kinds, is marvelously influencing the spirit of youth. They must see Christ as the original democrat and as regnant in all they aspire to see achieved for the government of men.

2. Science through Universal Education.—Science too is a tremendous force

molding the life and character of youth. The romance of man's progressive understanding of the material universe is a brilliant chapter in the progress of the race. Electrons and protons are familiar concepts to the youth of to-day, concepts entirely foreign to present-day adults in their days of youth. Complexes and synapses are as familiar too in the realm of man's mental life. Our youth to-day understands the world's history in the Eocene age better than the race of men who lived then and enjoyed it. Science increasingly renders the material world the servant of man's life. To youth, through education, science is an open book, a fountain of inspiration, a beacon of hope, a challenge ever to achieve a more helpful use of nature in the service of man. Christ must be credited with this marvelous development in scientific discovery. He declared His Spirit would lead us into all truth. He is making good His promise. Happy the youth who thus aids the world the better

to be understood. He is rendering God and man a priceless service. It will be a calamity if youth get the idea that science and religion are antipodal. Scientific knowledge should be regarded as the ally of Christian faith. We must help youth so to regard it.

3. *Social Religion.*—Social religion is the current coin of the youth of the day. It is not a new gospel, but, rightly understood, the inevitable outcropping of the teachings and life of Christ. It appears, however, to many devout men and women who think in categories of personal salvation and of a discredited theology, that this social religion for which youth is so clamant is the enemy of the gospel. It is far otherwise with our youth. They have an inner urge that impels them not only to accept but joyously to embrace the implications of social religion. Its gospel is the very breath of their life. Extreme individualism is repugnant to them. Our youth are glad devotees of a religion with a social

program. We must show them that this social religion is what Christ came to live and teach. He did live and teach it, and He is in full sympathy with their aspiration to see it realized in men's lives and in the social order.

4. *The World-View of Life.*—Closely allied with the teachings of social religion is the lure of the world-view, which appeals to the soul of youth with irresistible charm. Senators in Washington, blinded by partizan interests, may oppose the League of Nations; but youth is for it without hesitation, mental reservation, or secret evasion of mind. Witness the pronouncements of the Evanston Conference. Fraternity is a major theme in the oratorio of youth's life. All any youth needs to induce him to embrace any concept involving fraternity is a convincing vision of the opportunity that appeals for aid. The world is not too big for the affection of high-souled youth in this twentieth century of vision and challenge. The Conference of the World's Liv-

ing Religions to be held in Geneva in August of 1928, whereby it is hoped to discover a basis of coöperation for these eleven faiths in understanding and brotherhood, finds in youth a strong and stalwart advocacy. Any enterprise making for the unity and the solidarity of the world has compelling influence over the heart and conscience of youth. But this is exactly Christ's aim and aspiration. He was the first citizen of the world. Cosmopolitanism is another term, when rightly understood, for Christianity. Jesus was the original cosmopolite. Youth needs Him as the exemplar of its faith and as the captain of its forces, working for the realization of the world-view of humanity.

5. *The Quest for Truth and Unity.*— Youth does not hesitate to affirm its conviction that unity underlies all life and experience, that it inheres in and characterizes all truth. It has set out on the quest for this unity. It is emboldened in its determination to find the object of its

quest, because science has demonstrated the undoubted unity of the physical universe. Psychology too, in abandoning its faculty view of the human mind, has added the weight of its authority to youth's confident expectation that ultimate unity is demonstrable. It is our privilege to offer to youth religion, the religion of Christ, as the synthesizing, unifying principle for all the interests of life, for which it is so earnestly, hopefully seeking. Modern psychology further has rendered no greater service to our understanding of man than its explosion of the traditional conception that we are possessed of a religious instinct. We are wholly religious rather, for religion rests on all the instincts. It is therefore impossible to be, and not to be religious in some respect. Religion thus is seen to be the abiding quality of every act, and not a grafted-on something. If there is anything abiding in humanity, it must therefore be this religious interest.

Our youth do not comprehend the all too

prevalent division of the interests and occupations of life into sacred and secular. The motive that prompts to action in any instance to their young and unsophisticated minds is the determining element of its quality. They feel that they can serve God, that they can worship God, in their play and in their work as well as in their prayers and in their gifts for His Kingdom. It is the religious sanction that makes conduct sacred, and the lack of it that secularizes it, in the eyes of our high-souled young life to-day. With them every calling is sacred if pursued with the motive of service to brother man and God. And conversely, with them every calling is secular that lacks this Christian motivation as the fountain source of its inspiration. Life is one, and conduct is one, and every interest and concern of life must be integrated, such is the unrelenting conviction of our youth. It is most gratifying that, convinced as they are of the sanity, of the necessity of this unity, they realize that

they cannot achieve it apart from religion. Every consequential gathering of young people since the World War has inescapably constructed its program around this idea and in terms of its idealism. Religion as life, religion expressing itself in conduct, is the unifying, the integrating influence in the life of modern youth. Personality, not materialism, is the capstone of the arch of their spiritual conceptions.

And so we must demonstrate to youth that mechanistic evolution and behavioristic psychology are passing phases of scientific hypothesis unable to account for the facts they essay to explain. Any theory of evolution that may ultimately be accepted, they must see, cannot exclude God from His universe. They must, if they accept evolution as God's chosen method of creation, understand that real evolution is fundamentally theistic. That God has spoken to men's hearts, and that He continues to do so, and that there is no reason to presume He will ever cease to do so,

rests on too solid a testimony in human experience to be set aside by any theory of the universe that is founded on purely mechanistic bases. It is our privilege and duty to make this clear to our youth. Failure so to teach them will be disastrous for them and for Christianity.

The same is true of behavioristic or mechanical psychology. The human body is scientifically shown to be composed of electrons and protons; and it is also a fact that these electrical what-nots do tend to discharge into conduct, but it is just as certainly demonstrated in our experience that their discharges are subject to the soul which man is. The soul is not mechanically subject to them. Those who know the capabilities of the human spirit can only smile incredulously when the behaviorist asserts that we must either gratify our impulses or develop a complex. Religion does not concede that the human soul is thus the pawn of blind forces. Experience teaches that there is possible a sublimation

of our impulses and instincts, which the old theologians called regeneration and Paul regarded as a transformation of the mind as contrasted with mental conformity to the "drives" and "urges" of the world. Religion is also buttressed in this contention by the well-known facts of dual personality, of the subconscious, and of the ability of the soul to refashion a diseased or injured brain to serve as its further medium of expression. Thompson in his "Brain and Personality" has given a convincing array of such cases, and numerous instances are arising all over the world confirming this ability of the soul to use the brain as its instrument. All this we must confidently intrust to youth, with full assurance that they will see Christ in all their life. And of this we may be sure: the future rests with our youth. That they are seeking for ultimate reality, for the unity of truth, is an encouraging and inspiring situation; and that they are willing and open-minded and expectant as to

the contribution religion can make to the attainment of their goal, presages great things for human progress and for the satisfaction of the human heart. Our youth know that the next great spiritual conflict is not to be a continuation of the warfare between natural sciences and religion, for that battle is won, but between sociology and religion. Those whose vested interests are at stake are well aware of the situation and do not hesitate to use every means possible to camouflage it. They are particularly, it seems, anxious to continue the present debate around natural sciences and psychology and religion so as to distract the mind of people generally from this portending conflict. That organized religion, however, is aware of the impending situation is evident from the social creeds issued by our various churches separately and by the Federal Council of Churches in the name of practically all of them. All the student conventions, too, have given themselves to prolonged consideration of social

issues and problems and to their Christian solution. Our youth are confident, however, as we are able to learn from their pronouncements and findings that the Christian philosophy of life will successfully unify and integrate into the religious program this youngest of the sciences, the science of society and of social relations, and that it will make this science, too, a member of the universal chorus of praise for the Lord God of Hosts revealed in Jesus Christ. Sociology will thus serve further to demonstrate the unity inherent in all truth and will join with Christianity in proclaiming all men brothers because of their common spiritual Fatherhood.

This quest for unity was beautifully expressed at the Memphis Conference when it voted for the unification of Methodism in the face of its rejection by the church's adult leaders, and even more beautifully demonstrated in action at the Evanston Conference when the youth of the country of all denominations voted to unite all the

young people's societies of all the churches as a stepping-stone to ultimate church unity. We should encourage youth in this high adventure. Christ prayed for the oneness, the unity, of His followers; and what He prayed for youth can confidently work for. He revealed God as the author of all things, and we may be sure that His blessing and approval must rest with peculiar tenderness upon the sincere quest of our youth to find the unity of life and truth. We must demonstrate to these aspiring, hopeful young crusaders that in Christ Himself this unity is found, in Christ who united God and man, two of the ultimately abiding factors in the universe.

The youth of former ages have not been so happily situated with reference to these five major elements in the social *milieu* of our time. Democracy was a fanciful theory in the judgment of many people until recently, and of doubtful odor, but now 'tis become the passion of the race. Science is coming into its own, despite the wild

denunciations of a few belated spirits surviving from the Dark Ages of ignorance and fear. Through universal education it is liberating the life and thought of man, and be it ever remembered you cannot enslave a learned man. Social religion, the world-wide vision of mankind, and the quest for the unity of life and truth are gripping forces in the outlook and culture of our day. Out of these mighty, these elemental forces youth is destined to construct a superstructure of high hope and noble endeavor in the days that lie ahead, using as the foundation-stones of its rising life-edifice those splendid qualities which have in all the ages characterized the exuberant spirit of the world's young life.

CHAPTER IV

TWO LIFE-PRINCIPLES IN CONTRAST

THERE is disposition on the part of the youth of our day to discountenance the value of creeds. Not what a man thinks but what he does and is, they frankly assert, is the determining factor in his character. No doubt during the past we have thought too highly of the practical benefit to be derived from beliefs and dogmas, and, as is always to be expected in such cases, there has been a reaction in favor of conduct as opposed to belief or creedal formula.

It must, however, be admitted that the creeds which men accept as the foundation of their life-principles do have a determining effect in the first place upon conduct and eventually on character itself. We can

see the practical outworking of the influence of his creed on the Apostle Paul, who is perhaps as signal an illustration of the real potency of creeds as is to be found in the records of human life. Paul's Jewish creed made him the arch-persecutor of the Christian Church. But when he had seen the great light on the Damascus road, his Christian creed transformed him into the great and effective apostle to the Gentiles. The creed of the American people in colonial times, briefly summarized in the slogan of our Revolutionary War, "that taxation without representation is unjust," made the thirteen colonies along the Atlantic seaboard an invincible unity against the British Government; and this American nation stands to-day an eternal witness to the practical value of a national creed accepted by the individual conscience.

His belief in God through Jesus Christ transformed a cursing fisherman into the Pentecostal preacher. What a selfish tax-gatherer thought of Jesus magnified him

into the author of the humanitarian gospel of the Son of God. His religious creed has made out of Billy Sunday, the baseball player, the most spectacular evangelist of this or of any other day. Creeds of the Christian type have in every generation made little folks into big ones, transformed pygmies into giants, out of the scum and refuse of the social order created spiritual seers and prophets for each advancing era of human history.

Enough has been said to make clear that the creeds which men profess have fateful consequences in their conduct, both personal and social; and it is, therefore, the point of highest wisdom and statesmanship for youth to select a philosophy of life that will satisfy the highest ideals. These ideals will have great practical value in reconstructing and advancing our civilization. In a single generation, through temperance instruction in public and Sunday schools, we made possible the Eighteenth Amendment. In that same short

space of time the militarists of Germany transformed a gentle and lovable people into the frightful Huns of the World War. We can guarantee the peace of the world on a permanent basis if we will introduce into our educational system, the secular schools so-called as well as the religious schools, the ideals and principles of fraternity and brotherhood, and we can do it in this way only. The League of Nations is a political organization of hopeful promise for the present, but the only guarantee of permanent peace will be a generation of boys and girls the world over willingly embracing the creed of peace and loyally pursuing it.

We may not be able to tell, by observing him walk on the streets, the Christian man from the man of the world; but we shall have no difficulty, if we know his attitude toward certain great principles of life, in arriving at a correct conclusion with reference to any man's proper classification, whether it be Christian or whether

it be pagan. It is inevitable for youth to have a life-principle, and this life-principle will be either Christian or pagan. It will make all the difference in the world as to the attitudes they will take toward the problems and issues of their time whether those who are now young are to be attitudinized in terms of the Christian principles of life or in terms of a mechanical and pagan view of life.

The world's life-principle is based on acquisition. *Get* is its big verb—get for yourself, and so the world is selfish. The great man of the world in every country in every generation has been the man who has gathered unto himself in greatest abundance the things considered worth while—whether cattle, land, money, learning, or power. And the wisdom of the world is justified in its own eyes. All it can see is this present life. All its good is conceived in terms of ministering to temporal welfare. The uncertainties of fortune hint provision against accident, and so accu-

mulation is suggested, and once begun it gathers up every aspiration of the man. This same life-principle when extended to the national realm produces secret treaties, great armies and navies, and the hate that nourishes jealousy of another's progress. It prostitutes science and art and life into a wild scramble for ascendancy and security, and in its maddened career works the destruction of those who are drunk with its intoxicating beverage of death. In an ancient Book of the Spirit is told the gruesome tale of a man whose life-principle was worldly, a photograph this of the *get-propensity* of our troubled day: "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room wherein to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many

years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool."

And the fools are not all dead even in this day of enlightenment. "So is he that layeth up treasure for himself, and is not rich toward God." The selfish man is a fool. The covetous man is a fool. The man who lays up treasure for himself is a fool. The nation that embarks on a program of military and naval preparedness and of commercial and territorial self-aggrandizement is a fool. Who then is wise? The man who gives is wise. So is the nation. He who empties self to fill some one else is wise. So is the nation. "He who loses his life shall find it"—who acts on that life-principle, man or nation, is wise. The man rich toward God is wise. But what is it to be such a millionaire in spirit? It is to forget self. It is to forgo getting. It is to magnify the spirit of giving. It is to deny the world's standards and in

their place to erect the standards of life taught by the Man of Galilee. The folly of the fools has reigned too long in the hearts of men and in the council-chambers of nations. The world's getting has brought us to the precipice of death. Let us try Christ's giving for a season. When the World War broke out men began to bewail the failure of Christianity. Christ had not failed. His teachings had not been discredited. His life-principle had not been proved ineffective. Christianity had not had its chance yet. Christ's teachings had not been tested out. Give Him a chance, and the world will become the paradise of God, with the men and nations of it vying with each other in loving interchange of mutual helpfulnesses.

Closely connected with this get-principle of the world is its tendency to put the emphasis of its thought on rights and justice. The legal system of every nation is designed to secure to men their rights.

We maintain courts and provide judges that justice may be done. International law has in aim the same ends, only international law had no court to interpret it, previous to the World Court. When two nations disagreed as to the proper interpretation of international law as touching any issue, they resorted to force to prove which view was correct. Hence the great armies and navies that even in peace afflicted the toilers of the race. This desire of the world to guarantee rights and enforce justice produces enmity, jealousy, hatred in private life. It produces war among the nations. The World War, from the standpoint of its initiators, was staged because Germany's enemies were constantly watching an opportunity to wrest from her her rights. Her enemies replied that they wanted nothing Germany had, and certainly not her much vaunted Kultur, but that she wanted to deprive them of their rights, and by enslaving them to dominate the world. This world-

pandemonium, we are called upon to believe, was for rights.

But Jesus says this whole clamor for rights is wrong, that it is founded on a false, because a selfish aim of life. Jesus bids a man forget his rights. The only right we have, according to this Teacher, is the right to see that our brother man gets his rights. "Duty" is the big word of Christ's vocabulary, duty to God and to brother man. We are not to think of our rights, but of our duty, not so much of our duties as of our privileges. The conflict between this principle of life and that of the world is irreconcilable. Darkness and light are mutually exclusive. So are these two principles of life. But Christ shall win. His view is the only true one. Men shall learn the futility of demanding their rights. They shall cease to clamor for more justice. Duty, privilege, mercy —these will stand out in the firmament of their hearts' purposes like the fixed stars of the universe. And in that day the na-

tions will forget war, and all men shall live as brothers, in honor preferring one another.

What then will become of the world's conception of greatness? It too must go. It is a belated notion and long since should have been discarded. Two thousand years ago the world's notion of greatness was the highest ideal man had known. He then was greatest who could exert the most authority over the most men. That nation was greatest which could dictate to the largest number of vassal states. Power was the chief good of the great man or nation. Might was synonymous with right. World-power was the dream of every ruler, and cringing slaves his highest honor. He was greatest, man or nation, who was served by the most people. Inspired by this ideal, Egypt, Babylon, Assyria, Persia, Greece, Rome, had aimed at world-domination. What pity that the abject failures of their predecessors did not teach them the inherent falsity of their ambi-

tions! But he who has drunk the intoxicating beverage of lordly power is irresistibly drawn to the precipice. And even in our day, a day twenty centuries after this aim had been discredited, the most enlightened nation of the world became madly drunk, debauched, with the same insatiate thirst for overlordship. The very moment Germany dreamed the nightmare of a world at her feet, that splendid empire was doomed. Her defeat was as inevitable as her ambition was selfish. What a shining light the world-attitude of selfish aggrandizement victimized in our day! Germany knew history. Germany was wise. Her scholars taught the world. They knew. Here again we see that men do not do the right merely because they know it. The devils believe and tremble. Knowledge will not save men. Knowledge is power, but wisdom, the ability to comprehend and to employ usefully the meaning of knowledge, is truth, and the truth alone insures freedom and liberty. Learning is good, but only

when it is Christianized. Knowledge is power, but not for good, unless sanctified in the new birth of Christian service.

"Service" is Christ's word for greatness. The Kingdom of Heaven exalts the spirit of the little child, which is the essence of unselfishness. What a commentary on our human nature it is that these innocent types of the Kingdom, the little children, when they have been long enough with us to learn our ways, become calloused in selfishness! Except we become as little children we shall not have part in His Kingdom. We are specifically told that we must not be as the Gentiles, whose rulers lord it over them. We are also told that he who would be greatest must be servant of all. Even as Jesus came not to be ministered unto but to minister, so are we who name His name to rejoice in every opportunity we have of giving ourselves in loving service. Here again an irreconcilable conflict arises between world-greatness and Kingdom-service. He who serves most, not

he who is most served, is the Christian great man. This same attitude must characterize the governments of men. Nations too must be Christian. Service, not authority, must be their watchword. The spirit that stirred our nation to action in freeing Cuba, that is the spirit nations should earnestly covet. And that same spirit sent us on a crusade of death in the World War. We could have remained out, but at what a cost! We would have lost the finest opportunity ever offered a nation to serve mankind. We should have become the Bedouins of an outraged humanity. We could have remained out and pirate-like have grown rich on the sufferings of our brothers. But in the noble spirit of a genuine service we elected to enter in and to do our utmost to rid the earth forever of the mailed fist of a world-engulfing autocracy. The spirit of America in the World War is the only defensible ground for any war. Have we kept that spirit alive these last eight years?

The adherent of the pagan view of life, to consider another contrast, is ever pursued by a relentless fate. He may avoid the consequences of his Nemesis for a time, and for a time may prosper and even achieve wealth, and power, and greatness, but eventually he must succumb. Out of the dust he arose, and into the dust, after the fitful experience we call life, he must return. This pessimism finds no hope for a progressive civilization. Its way of escaping the depression of its ever-present atmosphere of gloom is to busy itself with material things and to close the door of the mind against thoughts on ultimate consequences. Stately and stoically, it may be, or groveling and dissipated, he who accepts its view of life approaches the hour of its doom sure that nothing permanently enduring abides save the cosmic dust of which human life is but a passing phase.

The Christian youth has no fellowship with this fatalistic determinism. His view of the future is optimistic. The universe to

him is good because God is kind. Jesus revealed His Father as friendly in His attitude toward men, and the universe too he conceives is friendly. Forward is the direction our youth are traveling, forward to a better and happier world in the edifice of which they are joyously building their buoyant young lives. In this spirit of good cheer, and abounding joy, and genuine optimism they are following in the footsteps of their great Exemplar. He was the world's greatest optimist. He believed God to be friendly. He believed the world to be friendly, and declared His Father loved it. And best of all He had confidence that men are capable of Godlike conduct. So compelling was His optimism that He selected what their contemporaries regarded as an unpromising group of young men and intrusted to them the propagation of His gospel by which He intended to change the attitudes of the whole human family, so that this world should become progressively the Kingdom of Heaven. His confi-

dence was not misplaced. Confidence placed in youth is never misplaced. Youth responds wholeheartedly to confidence. Christ's view of life has always challenged the youth of the world and won their willing allegiance, never more so than in our own day. The optimistic spirit of youth is a direct fruit of youth's deeply religious nature and sends youth forth to do and to dare for the great Christian principles of life inherent in the concept of a friendly world and a friendly God. What finer summary of youth's adventurous crusade for righteousness than that telling phrase, so prevalent in our day, and so expressively uttered by youth, "I'll tell the world!" In its four words is summed up the real optimism of the Christian way of life.

One more contrast and we are done. If we are to serve to the extent of self-sacrifice, our thoughtful youth inquires how progress will come. The world has an answer to this query, and so does Jesus. The world says progress comes through

development of the strong. Life is competition. Competition results in the elimination of the weaker, and ought so to result. In this way progress is achieved, and the race is here to progress. Darwin's survival of the fittest is the world's idea succinctly stated. The pitying may regret it is so, but the weakness of our flesh is upon us. The impotent must succumb in the race, and it is better so. There is no need to try to rescue the weak from their doom. It will cost too much and reduce the world's vitality. Regret it as much as we may, imbeciles are nuisances. The only excellency is strength. In Germany, Nietzsche's name was identified with this philosophy, but the whole nation was taught it until it believed it, accepted it, as a sort of decree of fate. It had become a religion with them.

This principle for life aims at the production of the superman. In international affairs it can but lead to world-empire, what we may call the supernation. The leading thinkers and statesmen of Ger-

many frankly acknowledged this, and as frankly took up the challenge their acknowledgment entailed. "Look at us," they said; "we are as men individually superior to the rest of the world. Our universities furnish the ideas of the world, our factories its choicest products. Our government is the most efficient the world has ever seen or conceived. We have demonstrated our fitness to rule mankind, we think. If we are mistaken in our belief, we are honestly mistaken. The trial at arms will tell. If we are defeated, we were not strong enough to rule the world, and should have been put out sooner or later by a stronger breed. So why should we worry? We will have done our best. Our strength was not sufficient. We deserved to die, and make a way for the real deliverers of the race from weakness and impotency."

Such was the view of progress entertained by Germany. It was a mistaken view. We matched their force with our own, their lives with ours, to convince them of

their error. They were a deluded people, taught by a deluded corps of teachers, themselves maddened by a deluded ideal. We should have preferred another method of convincing them of their error, but the choice was not ours. The creed which maddened them, and stole away their judgment, drove them to the way of the sword. And so we too had to fight or perish. Some think it would have been better to perish. But we decided otherwise, though we fully grant that war is not progress. It is destruction. By this method we can only hope to clear the ground of weeds and rocks and be ready later to plant our crop. The only good that war can achieve is to rid the world of false ideals. It is the last recourse, and is like the surgeon's knife, which must remove the abscess in order to prolong the patient's life, even at the risk of the patient's death. Education is a far more effective remedy and will render the drastic method of war unnecessary.

But Jesus has a word as to progress,

which we must not neglect. His tender sympathy for the sick and suffering is indication that Darwinism and Nietzscheism are false teachings. He is the friend of the humble and the poor. "Bear ye one another's burdens, and so fulfil the law of Christ." Ibsen does not say this. George Bernard Shaw does not say it. God's word says it. In it there is no suggestion of the survival of the fittest, no possible hint of the superman. "All ye are brethren," says Christ. Paul likens Christians in their relationship to each other to the parts of one body. The strong are to sustain and comfort the weak, not only for the sake of the weak, but also for the sake of the strong. We are to be rescued from our baser selves by the service we render those weaker than ourselves. How the delicate babe tenders the stout heart of a stern father! How sickness brings the halo of a sweet and gracious ministry to the home! We need weakness, we need sickness, to

make us real men. And that will be the strongest society which concerns itself with lifting up every one, even the weakest, to the fullest point of development. We could perhaps rid the earth of tuberculosis in a year, if we would consent to slaughter every person found in any way afflicted with the disease. This would be a genuine case of "survival of the fittest." But who could think of it? We will rather build sanitariums and expend lavishly our time and money in the effort to win the sufferers back to health, or to make their last days comfortable and serene. This latter method is of Christ. It makes us more than men thus to minister. It makes us Christ-like. Only as we help the unfit to survive, are we exemplifying in our life the high privilege of Christian discipleship, and this ministry will bless and ennoble us as much as the sufferer whose pain we assuage or whose anguished heart we soothe and comfort. The millennium waits on a

generation of youth wholly dedicated to this Christian principle of life. It is the spiritual leaven that will spiritualize and Christianize every interest and enterprise of living.

CHAPTER V

REMOVING HUMAN LIMITATIONS FROM THE DIVINE

THREE constants, we have said, are ever present in human experience and history. These are the universe, man, and their Maker. Science, psychology, and religion summate the conclusions men have reached in respect to them. The history of human progress is a record of change and advancement with reference to these fundamentals with which we must constantly deal.

The universe as it was at first apparent to the eye of man was conceived as earth-centered, with sun and moon and stars all revolving around it. The earth itself was regarded as four-cornered and flat. The miscroscope and the telescope and the

knowledge which has come to men through the comprehension of natural laws and forces, as they have been revealed through the study of the various sciences, have changed the world from being a thing of magic to a beautifully thought out home and seminary for the progressive development of man and the enlarging of his spirit. This conception of the universe has literally given wings to human progress in the perfection of the airplane. It has given fins to man in the form of the submarine. It has placed in his possessions, and at his disposal, forces and capacities unlimited in their possibilities of service to human life and progress.

A parallel change in concept is noted too respecting the second of these constants. Man has always been present since the dawn of human history as the second number of this trinity of fundamentals, but his view of himself and of his relationship to the other two constants has undergone progressive development as history

has unfolded his nature to him and his latent powers. It appears that man was in the beginning the plaything and pawn of the universe in which he found himself. He did not understand physical laws, and he was unable to control the natural forces of the universe in which he existed. On the physical side he found himself identical with the material substance that constituted the earth; and it took him long and tedious centuries, not to say Aeons, to differentiate himself by recognition of his divine nature from the physical universe. We ought not to be harsh in our judgment of the human race because of this disparaging view of it, because we know that the normal man weighing 150 pounds is chemically valued at ninety-eight cents and will contain approximately 9000 gallons of oxygen, 21,000 gallons of hydrogen, 450 gallons of nitrogen, 9 gallons of chlorine, 27 pounds of carbon, 3 pounds of calcium, 1½ pounds of phosphorus, 8½ ounces of potassium, 6 ounces of sul-

phur, 3.7 ounces of sodium, 1.3 ounces of magnesium, 1 ounce of iron, and a trace of iodine, silicon, and fluorine. Primitive man did not know any of these substances by name, because he had not differentiated them from each other, any more than he had differentiated himself from the universe. It has taken modern chemistry to inform us respecting the chemical elements that constitute the human body.

It was impossible for man to climb far up the ladder of human progress, however, until he was satisfied that though related to the physical world, through his body, he himself in his essential being is vastly superior to the universe of things and to the plant and animal life surrounding him. It is a long story that records this differentiation, but in due process of time the concept prevailed that man is essentially spiritual and that he is a little lower than God. This conviction as to his worthwhileness and dignity made possible the utilization of the knowledge of the universe

he had gleaned and the mastery of the forces he had discovered. The limitations on human progress were removed far more decidedly by man's growing appreciation of his own spiritual endowment than by his discovery of the nature, forces, and laws of the physical world. It would be more nearly correct to say that man's discovery of his spiritual resources directly conditioned and made possible his mastery of physical forces, for until he became convinced of his spiritual lordship in the universe, there was no inner urge impelling him to the understanding of the world or to the comprehension of methods of using his knowledge of it.

With respect to God we find a parallel situation. As we look back over the records of human history and read through archæological relics the changing and expanding conceptions men have successively entertained of God, we cannot but be convinced that humanity owes more of its progress and development to the orienta-

tion of God in human life than to any other force, power, or influence. The monstrosities and absurdities perpetrated on humanity in the name of religion and as constituting the service and worship of God appal us as we review them, but we must never forget that these rites, formulas, incantations, spells, rituals, customs, and ceremonies were serious business for the spiritually benighted men and women who practised them with the firm conviction that they pleased God in their performance. The evolution of religion from primitive manaism or pre-animism through animism, totemism, ancestor-worship, polytheism, henotheism, on to monotheism is a brilliant record of advancing concept portraying for us the marvelous upreach and outreach of the human spirit in its progressive effort to understand the Maker of the universe and of man. Every one of these successive steps in the development of man's religious conceptions has conditioned and limited God, and the influence

of these conditions and limitations on the Divine has been in every instance a shackle, a manacle on the free expression of the human spirit, first in its relationship to the universe, then in its relationship to brother men, and last and most especially in its relationship to God.

The most powerful force in the universe is the concept which men entertain respecting God. Their limitations of Him have been their undoing, and, as they have been able to break the bonds of any spiritual concepts which limited the Holy One, they have been able to go forward by leaps and bounds. The marvelous progress which has been recorded in the past century and a half is due primarily to the view that men have during these one hundred and fifty years entertained respecting God as a loving Heavenly Father. With this thought animating their every effort and thrilling them with spiritual energy, men have conceived of themselves as brothers one to another and so have achieved democracy;

they have conceived of the universe as the servant of human life, and so have achieved science and invention; and they have conceived of God as present in every experience of life, and so are achieving a spiritual social order. What the future holds for the human race no dreamer is able to forecast, because the progress of the race in the future, as its achievement in the past, is absolutely and unconditionally dependent upon the removal of our human limitations from the Holy One.

(1) Human history reveals that men have limited the Divine as to His character. They have thought of Him as capable of vengeance. They have thought of Him as having favorites and pets, as by the power of His authority destining certain persons to eternal glory and others to eternal punishment, as making men blind pawns in the hand of His majesty and authority, as showing mercy toward those to whom He would be merciful, and as displaying wrath and hatred toward those

whom He should elect so to treat. Then men have thought of Him as a God of justice, who, under the figure of a judge, was conceived as having pleasure in administering law and imposing penalties on His disobedient subjects. They have thought of Him as a God of mercy, pardoning them their transgressions, forgiving their sins when with "broken and contrite" hearts they cried to Him in their distress. But now they think of Him as a loving Heavenly Father, not only the spiritual parent of the human soul, but vitally and continually concerned for the happiness and advancement of each individual offspring.

Manifestly these concepts as to God's nature have marvelously influenced the life, conduct, and progress of the human race. When men conceived of God as a God of vengeance, it was easy for them to act toward each other in a spirit of revenge. Life was bitter in those days, and disgraced by jealousies, rivalries, and

wholesale slaughter and murder. No voice was raised against the inhumanity of man to man while this concept of God prevailed. Since men knew God as vengeful in His attitudes, it was natural, normal, and inevitable that they should exemplify the same harsh attitudes in their dealings with one another.

When men thought of God as partial in His relationships with mankind, they could not escape the direful effects of this mistaken notion in their human relationships; and so we find primogeniture, the divine right of kings, the enslaving of women and children, the institution of slavery itself, polygamy, and many other practices revolting to us, as the inescapable expression in human relationships of the controlling concept of God as having pets and favorites among His children. Mohammedanism to-day perpetuates and glorifies this attitude. Its social order is revolting, as is also its thought of heaven.

When man began to think of God as

administering His universe according to justice and law, we find a parallel improvement in the social institutions and customs that minister to human life on the plane of social living. "An eye for an eye and a tooth for a tooth" was a long step in advance of "two legs for a toe or a life for an ear," as frequently resulted when vengeance characterized man's concept of God. The Ten Commandments in our Christian Scriptures mark a culminating point in the development of the concept of God as judge, administering and ruling according to a legal code. A vast number of the rules to-day for the administration of justice and for the securing of rights is attributed to this conception of the divine character, which has so pleased men that they have perpetuated it in their legislative and executive bodies, and made it the basis of government itself.

But justice is stern. Men might fear, men did fear a God who dealt justly with them, but they were not satisfied with this

limitation on the divine character. In daily experience men committed offenses for which strict justice would have imposed harsh penalties. Pardon and forgiveness they craved. Cities of refuge were appointed. They began inevitably to think of God, not merely as a judge on a throne, but as capable of forgiveness and as rejoicing in mercy. The prophets of Israel caught this vision of a merciful God and proclaimed it with passionate zeal. It was a marvelous step in the direction of the releasing of the human spirit and of the loosening of the shackles that held that spirit down to the exact letter of a legal system which, while it might be just, oftentimes did violence to the human heart. Men might look upon the outward appearance, but God, they thought, looked upon the heart; and so they began to incorporate into their relationships one to another this higher view of the divine nature that forgiveness is sublime and that "the quality of mercy is not strain'd."

It is when we come into the New Testament and breathe the spirit of the Nazarene that we reach a conception of God that completely satisfies the human spirit, involving as it does the ideal relationship also of man to man. Jesus taught that God is our loving Heavenly Father. It is hard for us to conceive to-day the liberalizing influence of this view of God. We have become so accustomed to it in our thinking and in the organization of our life that it is difficult for us to think back to a social order in which any other view prevailed than the ideal which characterizes our present attitude. In this concept of God which Jesus revealed there are two essential notions, the fatherhood of God expressing itself in the brotherhood of man. To live in a universe in which men are brothers one to another by reason of a spiritual parentage and to think of that spiritual parent as good, kind, beneficent, and loving is to introduce a force into the life and relationships of men that must

eventually transform not only the life of the individual man, but the institutions, organizations, and customs of the social order itself, so that "old things will pass away and all things will become new" in the glorious freedom and fellowship and brotherhood of humanity. The Kingdom of God and the Kingdom of Heaven thus become one and the same concept, as this Christian view of God progressively unfolds itself in the lives of men and in the social order that serves their life.

(2) Not only have men limited God as to His character with disastrous consequences arising therefrom in their own life and experience, but they have limited Him in respect of His conduct. They have conceived of Him as making the world in six days of twenty-four hours each and then as having turned this world over to man with no further personal concern in its operation or improvement. Men have thought of Him as limited by His own laws. Men have thought of Him as having

set forces to operating, forces which would in the long processes of time produce the physical universe as we see it and eventually change it into the ideal which from the beginning He had aspired for it to reach. Still other men have thought of Him as eternally vigilant in the building of the universe and as continually coöperating with men in the effort to change and improve it. The influence of these concepts as to God's conduct has been determinative in the realm of human progress.

From these statements as to the conduct of God we gather that there are three distinct and separate views. The first conceives of God as a creator. It relies upon the concept as given in the opening of Genesis, where we read, "In the beginning God created the heaven and the earth," and upon the opening words of the Gospel according to John, where we read, "In the beginning was the Word . . . All things were made by Him; and without Him was

not anything made that was made." One distinguished churchman went so far as to give the exact date and hour when God in the process of creation reached the time when man should be created. For example, Dr. John Lightfoot, vice-chancellor of the University of Cambridge, gave it as his scholarly conclusion that "man was created by the Trinity on the 23rd day of October, 4004 B. C., at nine o'clock in the morning." And to this a colored divine added, "and then God stood him in the corner of the fence to dry." When a number of the congregation inquired who built the fence, the preacher retorted, "My brudder, youse gwine straight to hell fer yore lak uv faith."

This view has insisted upon God as finishing His work with the act of creation. Of course there has been a feeling on the part of the spiritually minded in every age that men are under obligation to use the universe in accordance with the plans and purposes and ideals of God, but that they

are left alone in arriving at the manner in which they are to meet this obligation, that God Himself is chiefly concerned in contemplating the work that He has done, receiving the adoration of His subjects, and enjoying Himself in rest from His labor. This view accounts for the slow, plodding progress of the human race, with long periods in which no progress has been achieved. The world lacks inspiration for growth and development when it conceives of its God as an absentee potentate living in the skies and walking not with men in their daily experiences.

The adherents of the second view have become quite clamant in these latter days. They have relied upon biology in science, behaviorism in psychology, and determinism in religion, and on these as bases have constructed a mechanical theory of evolution that deprives man of his spiritual nature and bows God out of His universe. There is nothing, these materialistic philosophers, these behavioristic psycholo-

gists, these mechanical evolutionists assert, in the most upstanding man in human history which was not essentially in the electrons and protons of the original primordial protoplasmic cell. Everything that this most distinguished of all men is, they say, inhered in this cell in embryo; and all that has been necessary in order for this cell to become man with all his multiplied powers and capacities is time. In these latter days they have become more inclusive still in their identification of man with material substance, and they are stating that, inasmuch as all chemical elements point in the direction of an all pervasive energy, there may be no essential difference between the qualities, the capacities, and the inherent characteristics of the protoplasmic cell on the one hand and between plant and mineral life on the other. When we come into the realm of psychology, the behaviorists assure us that all human conduct is but the reaction of our nervous sys-

tem to certain stimuli, and that no other force or influence can determine the issue of any situation of human experience, except the nervous system and the stimuli to which it is subjected. Conscience and moral sense also inhere in the animal world, they tell us, in quality the same, though in degree less than in man.

This view agrees with the former view in the concept that the world can get along without God. It differs from it in the assertion that it has always got along without God and that He was not necessary as the Creative Agent or First Cause in the making of the universe. The direful consequences of this mechanical and materialistic view of the world and of man are beginning to be felt in the lowering of moral standards, the loosening of moral restraints, the disintegration of the customs and conventions of life and society, and the widespread tendency toward crime, particularly as it finds its expres-

sion in the life of youth, who have been especially in these latter years imbued with the idea of mechanistic evolution.

Certainly there has been protest and outcry against this view, and there ought to be. The fundamentalists of our day are right in their denunciation of mechanistic evolution, of behavioristic psychology, and of materialistic philosophy, but they are mistaken in the remedy they propose for the deplorable situation in which we find ourselves. They would take us back to the conception of God as having finished His work and as enjoying rest and peace unperturbed in His celestial mansion, surrounded by the untold billions of disembodied spirits which have peopled the earth and now throng heaven, for Him singing their anthems and halleluiah choruses of ceaseless song, world without end, amen. In their criticisms they are right, but in their remedy they are wrong. We must face the future, removing from our concepts of God's conduct our precon-

ceived notions as to His absenteeism from the affairs of men, as is conceived either by the fundamentalist or by the atheistic evolutionist.

We must emphasize the third view as to God's conduct, that He is the Builder of the universe, and that, as Jesus said of Him, He has worked from the beginning for the betterment of the world and continues to work to that end. This concept puts springs under the feet of human progress. It makes man partner with God, the co-worker of God, in the building of the universe into the ideal God has cherished for it from the beginning. According to this view, every time a human being discovers a new force or resource or potentiality or law in God's world, he is thinking God's thoughts after Him, and, when he utilizes his discoveries for uplifting and blessing his brother men, he is actively coöperating with God in His program of betterment for the universe He created and for man who is His offspring.

It is a wonderfully comforting thought that God not only created the world and breathed into man's body the spiritual afflatus that makes him kin to God Himself, or, to borrow the expressive phrase of the writer of Genesis, makes him "in the image of God," but that God continues to concern Himself in building His good universe into a better and that He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The dignity of living and working with God, whose life is ceaselessly occupied in coöperating with man to make the world and the men who inhabit it better from day to day, connotes a thought that challenges the best in humanity; and our high-souled youth will rise to meet with whole-hearted endeavor the opportunities and privileges of such a challenge.

(3) Men have limited God, too, as to His willingness and as to His ability to communicate with His children. The view

has been widely prevalent that God would speak only through an earthly representative. There has been the view that God has spoken through a plenarily inspired Book, which should be and is the rule of faith and practice and the depository of all truth. There is the further view that God speaks directly through the Holy Spirit to every child of His, in every generation, who is willing to hear His voice. These views each have had tremendous influence on the life and character and conduct of men in their attitudes toward God and toward each other.

The Catholic Church stoutly maintains that its pope is the personal representative of God in the world and that he has all the authority of the Divine Sovereign in deciding questions, not only of religion, but also of science, philosophy, history, politics, and everything else. This attitude and concept does not produce initiative, originality, and forceful character in the men and women who accept it. The Cath-

olic Church has produced saints and pietists, but it has not produced great thinkers, nor great constructive leaders for the development of the world. It has not and it will not. It cannot. Progressive Catholics are so in spite of their religion, not because of it.

Those who accept the view that God has transmitted to us His full will and purpose in our Bible are immediately confronted with an insuperable difficulty. For they forthwith find that there are ten other bibles accepted by the conscientious adherents of ten other living religions, every one of which makes the same claim of inspiration and infallibility which we make for our own Christian Scriptures. But in addition to this difficulty, there is the tyranny of the written word. The letter killeth, but the spirit maketh alive, we are told. There is no doubt that our Scriptures are inspired and that they contain the word of God for the hearts of men, but there is not a living religion in the world

to-day that has not emphasized some imperishable modicum of truth for the uplift and betterment of human life. It is no more comforting to the human heart to think that God spoke in ages past to men and women, devout and consecrated, and since has ceased to speak any message to His people, than it is to accept the view that God made the universe in six days and then quit His work.

The third view sets no limitation on God's willingness or ability to speak to His people, and it positively affirms that He has spoken to them in every generation past and that He continues to speak to them to-day. The difficulty is that we ourselves become so absorbed in the commonplace things of life, in the trivialities and inconsequentialities of life, that when the voice of God speaks, we interpret it to be thunder. Nevertheless we affirm our view that God has a message for every individual and for every age, and that He continues to speak this message through the

agency of the Holy Spirit. The most distinctive characteristic of the Christian religion is this concept of the Holy Spirit constantly operative in the world and occupying the same relationship to men's spirits as their senses occupy to their bodies. It would be folly on the part of God to give man senses enabling him to communicate with the physical world and with his brother men, and not to make provision whereby man can communicate spiritually with God, and we may be absolutely assured that God is too wise to have committed such folly. Theoretically, therefore, we may tentatively assume the inspiration of the Scriptures and the intercommunication of God and man; but we have the further witness of experience to fortify us in our conviction that God has spoken to men, that He does speak to men, and that, we may confidently assert it, He will continue to speak to them, giving them enlarging conceptions of the universe and how it may be utilized, of men and how

they should live with each other, and of God, His character, His conduct, and His relationships with His universe.

(4) Finally, men have limited God in their thought as to the destiny He has ordained for His universe of things and men. They have pictured to themselves a heaven of rest and song. They have imagined they will be possessed of perfect knowledge immediately upon their transfer from sentient to spiritual being. They have regarded the universe as wicked, and men and women as totally depraved. They have felt that a new nature had to be incarnated in each human soul before it could be entitled to citizenship in the Commonwealth of God, and they have taken a hopeless view of the future of God's world, expecting that it would grow worse and worse until finally He should be forced to destroy it because of sheer disappointment over its wickedness.

These limitations on the designs and purposes of God have wrought havoc in

human life and experience. Some men have assumed the attitude of indifference and of fatalism toward the problems and issues of life. Others have become denunciators of their fellows, rather than constructive upbuilders of the social order through cooperation with them. Still others have invented for themselves a certain type of adult evangelism and insisted on certain experiences as evidence of fitness to enter the church and be rated as citizens in the Kingdom of God. In the meanwhile, the children of the race of whom Jesus said "of such is the Kingdom of Heaven" have been regarded as aliens from their Heavenly Father's house by these pious and devout theologians, and allowed to grow up without proper Christian nurture and culture, their inherent right.

There is, however, a growing conviction on the part of spiritually minded leaders of the world that every human being is a spiritual child of God by a definite act of creation and that no matter how far an

individual may stray from the Father's house and His standards of living, no force can destroy the relationship, the kinship of that soul to its Heavenly Father. This view is destined to exercise tremendous influence in the programs, policies, and objectives of Christian workers in the days that lie immediately ahead of us. We shall continue to need evangelism for those who have strayed from our Father's heart and home; but we shall also provide Christian nurture and Christian education in the home, in the community, in the church, and in our institutions of learning of both elementary and higher grade, whereby the spiritual nature of each individual life shall ripen into spiritual manhood and womanhood as naturally and as beautifully as the flowers of our gardens blossom and bloom to gladden our lives with their luxuriant fragrance.

To the removal of any hampering human limitations on the divine which have through the centuries retarded the prog-

ress of the race, our youth must dedicate itself in the spirit of a new crusade, a crusade that shall bring freedom, enlargement, and joyous hopefulness to every heart. Their training in science, their knowledge of history, their understanding of the processes of the mind, eminently qualify our modern youth for just this liberating and uplifting service.

CHAPTER VI

TOWARD THE UNDERSTANDING OF JESUS

JESUS is unique in human history. From His advent into the world all other events, before or after, are dated. He is the outstanding leader of the race. The supremacy of His greatness is undisputed. There is none to compare with Him. But these things do not explain His grip on men. "The loneliness of genius" we frequently hear mention of; but Jesus was at home with everybody, and everybody was at home in His presence. He loved all men, even His bitterest enemies. His goodness rather than His greatness is that which grips the heart, and His power to communicate to others the ability to do good puts Him in a class by Himself. Whatever He touched He elevated. He did

not climb to higher things over the crushed hopes and aspirations of others. He lifted them up with Himself. Not competition, but fellowship, we have seen, was the fundamental principle of His life-philosophy.

His wisdom too qualifies Him to be the supreme leader of life. He came teaching. And what a teacher He was! Time and again His mastery of the art of instructing others has been expounded for us. We have been often told how that the manner of His presentation tallied ever with the laws of the human mind, and that too in a day entirely ignorant of those laws. We have been constantly reminded also of His remarkably effective use of illustrations, of His rare skill in employing questions, of His wonderful story-telling ability, of His utilization of experience to illustrate an advance in knowledge, of His delimitation of His themes to a single focal issue, of His marvelous success in driving home His lessons to a definite conclusion, of His employment of object-lessons so that the

object should be forgotten in its elucidation of the truth He was expounding, of His recognition that the finest fruit of education comes through personal association of teacher and pupil, of His embodiment in Himself of the truth He enunciated, of the social motivation of His life and message, of His authority in His subject, of His supreme faith as the basis of His every utterance. Any one of these themes could worthily and profitably engage us for detailed discussion. They are His teaching characteristics, but His preeminence as a teacher rests on certain great principles or attitudes toward life and knowledge, principles and attitudes characteristically His own. Youth rejoices to know these differentiating qualities of the Master Teacher.

Methods are good, and their mastery is well, but the great teacher ever has great truths for His pupils, and in every such teacher method is forgotten in the illumination of the larger view of life and its re-

lationships which great teaching always involves. Not as a user of correct methods of pedagogy, but as the expounder of spiritual truth therefore, Jesus transformed those who came under the spell of His teaching. His ability as such an instructor illuminated every aspect of life. He was the spiritual teacher in perfection. Such a teacher necessarily touches every realm of experience. Naturally therefore he came into conflict with accepted views. He did not camouflage in such instances. "It hath been said," we find Him declaring, "but I say unto you." He looked upon His larger view of life and of God, not as a destruction of former views, but as their fulfilment. He accepted the developmental, the evolutionary view of life. "First the blade; then the ear; and then the full corn in the ear." Such a dynamic teacher as He the world had never seen, nor is it ever likely to see again. A major business of youth to-day as in every day is to understand and apply the principles He

taught. We do not comprehend His teachings fully even yet. Each succeeding year brings us a deeper insight into His meanings.

Jesus did not put shackles on the human mind, nor did He regard life for the Christian as a static thing. He came to bring men life, a more abundant life. Progress was the characteristic attitude of His mind. But He did lay down the great principles and attitudes toward God, toward men, toward the universe, toward the social order, which progressively and consistently applied will bring in the Kingdom of God. Until that Kingdom has fully come, He expected His followers in every generation to maintain the attitude of growth toward the institutions and philosophies of life. So only can life be dynamic. So only can progress come.

Jesus found Himself in collision with the views and attitudes of the Jewish religious leaders of His day. His view of childhood, for example, collided diametri-

cally with that which was entertained by His nation's religious teachers. Even in this twentieth century since His advent Christian people do not fully comprehend it. They certainly do not act upon it. Children exist for their parents, said the parental wisdom and practice of His times. Jesus taught the opposite. Wisdom then regarded children as born in sin and aliens from God. But Jesus said, "of such is the Kingdom of Heaven." Pious parents in those days considered it their highest spiritual service to make their children like themselves. Jesus said unless ye "become as little children, ye shall not enter into the Kingdom of Heaven." No wonder little children have always loved Jesus. He has redeemed them in a double sense.

But what are the implications of this teaching for our youth to-day? We are now in the midst of the remaking of educational method in terms of child-life. Education has been adult-centered and information-aimed. Our youth are de-

termined to make it child-centric and experience-determinated. Pedagogy now is alert to discover the unfolding powers and interests of the child's mind. The curriculum of the future is not to be a hard and fast group of subjects, but highly elective and personal. Vocational guidance is to be recognized as a most profitable service to the young, not the kind of guidance that undertakes to force the guide's view on the young man or woman, but that conscientiously seeks to elicit the soul's own aptitude and to fan the spark of its inspiration into the flame of consecrated endeavor. The new conception of education is that it should result in personality, not individuality. Individuality is selfish. Personality is social and altruistic. It is based on service.

Education that is child-centric and determined by experience is not to be limited to the schools nor to formal instruction. Every act of life leaves its educational precipitate in character. The home is a

basic educational institution. So is the playground. So is the social order in all its manifold contacts with life. So is the church. Education viewed from the standpoint of childhood is teaching us how to live with and for each other and unto God. And so education is Christian idealism enriched by experience practically applied in the nurture of life. Its great aim is the production of Christian character. Toward this end all learning, all teaching, all direction and motivation of conduct converge. According to this conception education cannot profitably be divorced from religion. Education is itself properly conceived as religious, and religion is educational in process and manifestation.

Christians must therefore view with favor any proposal to bring religion and education into closer affinity. Our public schools cannot teach religion. Our Sunday-schools are admittedly inadequate to meet the requirements of a complete program of religious education, though they can help

and have helped in that direction. There is need for week-day religious instruction, and the need is being supplied in hundreds of centers to-day and by several excellent methods of organization and administration. The great educational need of present-day American Protestantism is the erection of a system of religious education, paralleling our public schools, and equally efficient. Eventually this system will come. It will come because childhood and youth need conduct motivated and activated in terms of Christian truth and Christian idealism. Jesus made them the center of interest educationally. In childhood and youth is the hope of the world and of the Kingdom. When our educational system beomes truly life-wide and child-centric, it will recognize the exalted place of Christian nurture in the development of the Kingdom of God. The real achievement of education will then be seen to be the keeping of those born right with God ever conscious of this relationship with Him.

Christian education is destined to become a most potent method of evangelization.

Jesus' view of the relationship of conduct and life-principles is as stimulating and as revolutionary as His view of childhood. It is the logical, the inevitable corollary of His view of the child's relationship to the Kingdom. Children cannot comprehend doctrine. Adults even have difficulty in grasping the significance of many teachings of Christian theology. The practice of Protestant churches, generally speaking and particularly in America, has been to wait until children come to the point of understanding the doctrines of the faith before accepting them as members of Christ's Kingdom. Doctrine is the basis of Christian character, they have said. But Jesus regarded children as born into His Father's Kingdom. He considered it the duty of adults to train them to live as Christians, the doctrine at the proper time taking care of itself in the normal process of ripening experience and in a system of

instruction consonant therewith. In John 7:17 we hear Him saying, "If any man will do his will, he shall know of the doctrine"—the very antithesis this of the Protestant program of Kingdom enlargement. But Jesus is right. Men lived before they philosophized about it. Men acted from right motives before they reduced them to moral and ethical systems. Life precedes theory. It is religious living we need, and not knowledge about religion. There is a vital difference between doing and knowing the truth. Christian living makes Christian doctrines clear.

This viewpoint of the Master tallies with the modern teaching of psychology, that life is a unity and that present in every experience is a cross-section of every function of the soul. We are not able to separate our life into departments, labeling one moral, another social, a third religious, and the like. We function as a unity in every experience. Religion therefore is not an extraneous something; it is

a natural and normal quality of the entire soul, ineradicable and eternal. But the Christian religion has a history, is a record of the religious experiences of many persons, and is also a revealed system of truth in many particulars. This history, these experiences of God, this system of revealed truth, it is the inalienable right of every child to know. We find ourselves again confronted with the necessity of an adequate system of religious education that shall supply the growing life with the Christian nurture suited to the developing soul. It is nowhere recorded of Jesus that He held a public evangelizing service or that He "drew the net" after any public discourse, not even after His great Sermon on the Mount. His disciples were hand-picked. Teaching was His method of recruiting the Kingdom, even with reference to adults. Youth is thoroughly committed to the educational method.

The church has not applied the Master's principle of deed as the basis of doc-

trine, of practice as precedent to theory in moral and spiritual progress. Neither has the educational practice of the schools as yet come under the complete influence of His precept. The laboratory method of the natural sciences, and to a limited extent employed also in the social and philosophic sciences, is a stride in the right direction. Laboratories in religious education are just beginning. But experimentation, even where it is accepted as the basic method of learning, is often regarded as only a proof of the theory already studied in the preceding class period. To be educational in the highest, best sense, experimentation should lead to theory, the laboratory should precede the class-room discussions. The project method holds the key to education's future. For Edison in his laboratory, as for every creative scientist in the catalogue of the world's great scholars, this has been the method, though the name by which we now know it is of recent origin. Experimentation is the only

way for the growth and enlargement of any field of knowledge. The discovery of vast continents of truth rests on the adoption of Christ's great principle of the relation of practice to theory, of deed to doctrine, by the investigators and scholars of the world. The enunciation of such a view makes Him the preëminent leader of the educational thinkers of the world.

But it is in His conception of truth that His preëminence as a teacher reaches its climax and makes its strongest appeal to youth. Jesus revealed God, as we have seen, as the loving Heavenly Father, as immanent in His world and as transcendent above it; that is, as greater than His world. He revealed God not only as the Creator of the world, but as vitally and perpetually interested in its progress and development. Whatever men do should be with the express purpose of glorifying God. Now men in those days had an idea that singing and praying and offering sacrifices and paying tithes were special

means of glorifying God. Men to-day have quit offering sacrifices, and some of them are so stingy that they have never begun to tithe, but they continue to consider that song and prayer and public worship and grace at meat and family prayers and testimony in meeting are the means by which we glorify God. How amazingly different and also how wonderfully stimulating the view of Jesus! His view appeals irresistibly to youth, who think of life in terms of adventure and discovery.

According to this Teacher, when men study the heavens and map them, learning the times and seasons of the planets, reducing the meteors and the comets and the northern lights and all the other phenomena of the sky to a system, thus making possible the navigation of the seas and the air, they are glorifying God. Likewise when men study animal life and reduce to an understandable system the laws of biologic growth from the embryonic protoplasm to the body of the most intricately

complex mammal, they are but thinking God's thoughts after Him, to revert to Kepler again. They are glorifying God. So too when a captain of industry discovers a better process of manufacturing any article useful for men's life, or an engineer constructs a tube under a river saving hours and hours of time for thousands and thousands daily who must get over to the other side, God is being glorified. Jesus revealed God as interested in all our life, its every experience.

But He did more: He revealed Him as the author of truth, of all truth. He declared that God's Holy Spirit should lead men into all truth. What then becomes of that age-long notion of the conflict between faith and men's mental powers, between science and religion? What must God think of the Scopes trial? God is the author of our faith as of our mental powers. He is the author of scientific as well as of religious truth. Is God in conflict with Himself? How absurd! But when re-

ligious dogmatists deposit some doctrine that conflicts with the facts of God's universe, and when scientific dogmatists propose some theory that opposes our experience of God, what are we to do? We are to look the issue squarely in the face and set out to discover the truth. Very likely both sets of dogmatists are partially right and partially wrong. It is our duty to discover the truth. God expects it of us. To do so is to glorify Him. To do so is to arrive at unity, an absolute necessity in a spiritual world.

Truth, Jesus taught, is a growing thing. Progress is its outstanding characteristic. We find this true of all truth; religious as well as scientific. The conception of God in the opening chapters of Genesis is not the conception of Him that Jesus revealed. The morality of David is not the morality of Paul. Christians to-day do not condone slavery, as did the Christians of the first Christian century, nor is our conception of womanhood the same as theirs. Paul coun-

seled obedience to the Roman emperor, but no Christian to-day would tolerate a Nero. There has been progress in Christian truth, and this progress will continue, till every knee shall bow and every tongue confess. And when all truth in every realm that touches the life of man is finally known, it will be harmonious and complementary. We have our conflicts now because we are ignorant. When perfect knowledge comes, all conflicts will have disappeared, and only the unified truth of God will abide. In giving to men this conception of the unity and harmony of all truth, and in commissioning them to seek for it under the leadership of God's Holy Spirit, Jesus shines forth as the preëminent patron of truth, as the preëminent teacher and redeemer of the race.

Very naturally this upstanding figure in human history has occasioned limitless discussion as to His personality. He was a man, and yet more than man. All is clear, however, if we hold fast to His view

of God and of truth and understand God's way of dealing with men. God, He taught, is above His world. He made it and can alter it at His will. God is also in His world and in touch with all its activities and interests. The immanence and the transcendence of God, these make clear and understandable the incarnation; and when that is understood, evolution, the trinity, immortality as evidenced by Christ's resurrection, and the other essential doctrines and revelations of the Christian system become as clear as the noonday sun with no cloud to obscure the view.

How say some then that the acceptance of the evolutionary principle makes man a brute and renders the incarnation an untenable belief? Such do greatly err, not understanding the Scriptures nor God's method of conducting His universe. To begin with, the Scriptures themselves are a progressive revelation of God. No man who can read and understand can fail to realize the marvelous expansion in spirit-

ual vision that has taken place between Paul and Moses. It had to be so. God could have made men full-fledged in spiritual development, but He chose the evolutionary way. Evolution is God's method of creation. In every generation He has spoken to men as they were able to comprehend, and even now the Holy Spirit interprets to us the larger conceptions of our Master's teachings. The immanence of God explains the rest, for this truth accounts for the spirit indwelling in man's body. When we say that we are made in God's image, we mean that we are spiritual beings in essence and that the body is only our temporary place of abode. Our spirits are the special creation of our Father God. Just so He placed in the body to which men gave the name Jesus the eternal Son of His bosom. The incarnation thus becomes as natural for God as our own creation in His image. When these spirits of ours have been created, each one of them a definite act of God's creation, and inserted in

our bodies, they too in their upward spiritual climb become subject to that universal law of God's progress for His world, the law of evolution, of growth and development.

And why should the trinity trouble any heart? I am myself a trinity, and what is more I am triune. I am capable of affection, of thought, of action. I am soul with heart, mind, and will. Yet I am not three persons. I am one. What my affectional nature is to me, that the Father is to the Godhead; what my mental power is to me, that the Son is to the Godhead, the expressive Word of the Father's love. What my will is to my conduct in ordering my life, that the Holy Spirit is to the Godhead, the guiding Comforter of the Father's holy eternal purpose for His children, speaking to their individual hearts and consciences the yearning message of the Father's will and purpose and design. The Triunity of God represents the three essential qualities of the divine nature, His inherent

modes of being. The Trinity rests upon this conception and connotes the threefold manifestation of the Divine in His relations to men. Thus does the Trinity confirm our kinship to our Father. We *are* in His image. And we are to understand Him as we do ourselves and approach Him as we do one another, with the reverence due His exalted station, and yet as a Person of like nature with our own, though infinitely magnified and pure and holy and loving. Such is our Father. He is worthy to be our God.

Christ's resurrection as the proof of our spiritual immortality too has been the occasion of misgiving on the part of many. Recently I was talking with an old man at a Christian assembly of which he was a member. He expressed his doubt with reference to the future life. He feared it might be with Him as with sheep. He chose this figure because he is a stock-grower. I asked if it was then with him as with the sheep. He readily responded nega-

tively. "Why," I inquired, "has man made progress in his mastery of the universe and in his idealistic conceptions?" He likewise readily answered that it must be due to something in man not in the sheep. That something is our likeness to God; it is our soul. God is eternal, and that spark of His likeness in men is also eternal. Immortality is therefore an absolute essential in a universe where spirit is an abiding fact and force. Paul was right in the high estimate he placed upon Christ's resurrection. If Christ be not raised, He has no abiding spiritual existence and is consequently valueless as the Redeemer of men. Have no doubts or fears therefore with reference to the continuation of the spiritual life. We are in God's own image, and we shall live with Him forever.

That Jesus and God in the person of the Holy Spirit are spiritually with us in our daily life, however, is the most satisfying experience a Christian can have. He is really closer to us now than He was to

His disciples. Then His body separated Him from them. He now dwells with us, with our own spirit, in our own body. Thus is the incarnation reënacted in the daily experience of each humblest Christian. Christ's trustful followers are to-day His body. All we need to do is to open the door of our heart and to realize His presence. "Behold, I stand at the door and knock," He says; "if any man hear My voice and open the door, I will come in unto him and will sup with him and he with Me."

CHAPTER VII

THE BIBLE AND THE CHURCH

IN our present-day youth, psychology, science, and religion have met. Psychology, we say, has to do with the mental man, science with the physical man, religion with the spiritual man. But these are not three men; they are one. Our youth is seeking a basis of unity, inclusive unity, a synthesis of these three major concerns of life. The controversy that rages around this quest for unity is comparable to the Arian controversy of the fourth Christian century. Tremendous consequences hang on the issue. We cannot ignore it, we cannot sidestep it, we must reverently face it, and out of this new trinity of vital interests we must weave a new unity for the orientation of our life.

Youth instinctively and intuitively feels that harmony must underlie all the ultimate values of experience. If there is conflict, it is because finalities have not been achieved. Youth knows, for example, that there is unity in the view of psychology. Once upon a time psychologists taught that feeling, thought, and will were separate faculties of the mind, warring so to speak with each other for the ascendancy of every situation. Now it is experimentally demonstrated that in every experience feeling, thought, and will are present, and that the mental life cannot be departmentalized in accordance with the compartment arrangement of the old psychology.

A similar unity prevails in the realm of the material world. Our scientists have pushed their way from the molecule to the atom, to the electron and the proton. The alchemist felt that the baser metals could be transmuted into gold. Modern chemistry proves he was right, because

what we formerly considered separate and distinct chemical elements we know now to be various manifestations of a primordial entity to which we give the name "electrons" as signifying negative charges, and "protons" to indicate positive charges, whether in the animate or inanimate realm. We do not know the laws governing electrons and protons sufficiently yet to dogmatize, but we may safely posit as scientifically demonstrated that the material universe is a unity.

There must be unity too in religious experience and revelation. The discovery of this unity is an outstanding need of the human heart. The youth of the world have dedicated themselves to its quest. That happy realization for which the sages and seers have longed and of which the poets have sung hangs upon its elucidation. We may here affirm youth's deep and abiding conviction that this unity is demonstrable and that eventually it will be the glad possession of every man. We may there-

fore postpone further discussion of it till our next chapter, which deals wholly with this deeply vital search.

And the consistent mind will not hesitate to affirm its conviction that truth is unity, as we have seen to be the teaching of Jesus. All truth necessarily proceeded, according to Jesus, from the same source. There can be no truth in one realm of life, nature, or experience in conflict with other truth. Truth is relational and ultimate and final. Truth must therefore be harmonious. Does there appear to be a conflict between psychology and religion, between science and religion, between experience and revelation? Then we have not yet arrived at the truth, because in the truth every realm of knowledge and of experience finds harmonious relationship, discovers a final and ultimate unity.

This ultimate and final harmony is to be found by diligent research and investigation, a research that is to include in its scope the past, the present, and the future.

All the evidence to be had is the prerogative of the truth-seeker in his efforts diligently and faithfully to think God's thoughts after Him. The formulation of hypotheses when the tangible facts fail to bridge a chasm, so to speak, is a legitimate method of procedure. Reason and faith therefore should both enter properly into this experience of hypothesis-making, and one is a corrective for the other. No human ability is to be disregarded or depreciated in the effort to discover truth.

It is manifest that these conceptions of unity in all the realms of experience and of progress in the attainment of truth conflict with some of the tenets of the Church and with the authority of the Bible as some interpret it to-day. The faith once and for all delivered to the saints, the authoritarians in religion say, is found finally described in the Bible, which is the perfect book because plenarily inspired by God. It is this conflict which has precipitated the Fundamentalist-Modernist contro-

versy of our time, a controversy which makes it hard for the Church to hold the young people, the consequences of which we are not able fully to forecast.

The Protestant Reformation changed the seat of authority from the Pope to the Bible. Our age is endeavoring to locate it in the leadership of the Holy Spirit, interpreting the Bible to the individual and to the Church. This view will not undermine the Bible's authority. It will magnify it. This view does not belittle God, nor does it oust Him from His world. It welcomes His leadership and companionship in every experience of the human heart and aspiration, recognizing Him as a present Personality in the universe of which He is the author. This makes possible the unity of life, knowledge, and experience, and leads the way to the comprehension and discovery of that ultimate reality to which we give the name of truth. The youth of the world hold this conception of

the relationship of spiritual truth to all other truth, and their disciplined minds will not permit them honestly to entertain any other view.

This view makes it obligatory on the earnest seeker for the truth to search the Scriptures diligently. Such a search will reveal a stately and progressive and majestic advancement in the understanding of God, His nature, His purposes, His aspirations for man. When such a truth-seeker finds God revealed respectively as a God of vengeance, of justice, of mercy, and of love, his soul rejoices in the wisdom of the process. When he finds the conception of God as partial to a single group enlarging into the Christian view of the loving Father of all mankind, again his heart gives thanks, and a resolution possesses him to help propagate this idea to the ends of the earth. Such good news ought not to be other than the inspiring possession of the race. So are the mission-

aries of religion to be found in the youth of the world. It has always been thus. It will continue so to be.

Again if Biblical scholarship reveals to this same reverent truth-seeker that there are errors in the Scriptures, statements that conflict with the known facts of the physical universe, with the habits and natures of animals, and with other statements in the record itself, he does not reject the Bible. He recognizes that the statements were made in good faith by the men who wrote them, and that they were accepted as stating the truth according to the knowledge and standards of the time, but that God has in our day led us into a better understanding of these matters. He will have no quarrel with the man, however, who accepts the record as it is written in the Bible, and who in his notion of loyalty to it rejects the record as it is written in God's handiwork, the physical world, and in man's experience, the human world. He will not quarrel with him. All

he asks is that he be allowed to understand God and His ways and plans and purposes as the Holy Spirit gives him the light.

Few young people are hostile to the religious life. Innately we are religious, not by a single instinct, but, as we have seen, by the synthesis of all our instincts. It is in the realm of religion therefore that we will find the truly ultimate and synthetic unity of truth. That is not ultimate truth which leaves God out of the account, for He is the author of all truth, and in Him we shall find true unity if we find it at all. Our youth, trained in the scientific method and passionately devoted to the discovery of truth, recognize the validity, the necessity for this, and they are anxious to be religious, to know and to experience God, and to do His will. But when they are told that the Christian religion offers its salvation only to those who can believe certain historical facts and accept a certain interpretation of theology, and when

they cannot honestly believe the facts nor accept the theological interpretation, because they have knowledge of God's ways in other realms that do not harmonize with these conditions, what are they to do? They will not recant their facts. They will not dishonestly accede to the demands of the ecclesiastical authorities. What therefore are they to do?

They may do one of three things. They may neglect religion and devote themselves to science and philosophy. Their attitude in that case would be indifferent. Regarding religion as a pious superstition, they would consign it to children, and to superstitious old women, and to the imbecile and ignorant of the race. Such an attitude would be most regrettable for two reasons. Their discovery of truth can never be complete without the contribution of religion. They would thus defeat their quest for truth in advance and enter upon a conquest without hope of victory. It is doubtful if youth can afford to pay such a price

for the peace of mind they would thus secure for themselves outside the religious controversy of the times. But equally regrettable would be the loss that the Church would sustain by their neglect of it and of its function in human society. The social order needs the Church, the institution typifying the intimate fellowship of God and man, in whose ministry man is enabled to express the God-life within him. It would be a lamentable pity should our youth neglect the Church or treat it with indifference.

Or they may withdraw from the Church and undertake to destroy its influence in men's lives and in society. Those who thus decide to take the attitude of hostility and open warfare against the Church will act regrettably and inconsistently. Every interest of life tends to express itself in an institution that will outlive the persons now composing it or ministered to by it, and so will be able to pass its ideals on to the succeeding generations. Domestic af-

fection thus expresses itself in the home, justice in the state, economic welfare in industry, learning in the school, leisure in games and sports, and religion in the Church. If we succeed in destroying the Church, we would perforce have to reorganize it, since religion is not something we can ultimately outgrow, but rather a permanent and an abiding interest in human life. They will act regrettably further in that they will be perpetuating by their persecutions the very weaknesses they would eradicate from the Church. The blood of the martyrs has always been the seed of any cause. Those who withdraw from the fellowship of the Church and fight it from the outside will therefore have only themselves to thank for the perpetuation of the very weaknesses and faults which they would seek to eradicate. Again we may say it would be a lamentable pity for our youth to assume from the outside the attitude of open hostility toward the Church.

Or they may take the attitude of constructive criticism from the inside, remaining in the fellowship of the Church as the best available means of giving forceful and effective expression to the spiritual life and conscientiously and tolerantly striving for the correction of the weaknesses and faults that are to them the objectionable features of the organized religion of our day. It appears that the confidence youth has in the ultimate triumph of truth would lead it heartily to assume this third attitude. It conserves all the good in the Church, recognizes it as an essential agency of the social order and of the Kingdom of God, and affords the best avenue of approach to bringing to the human heart the liberty it must have in its quest for the truth of the spiritual life in harmonious unity with all other realms of truth. It will be a lamentable pity if the youth of our day fails to take this attitude toward the Church.

Assuming that this will be its attitude,

the question immediately arises as to what reforms these truth-seekers among our youth will aim to achieve. It is certain that they will find the prime essence of the Christian life in a direct and personal experience of God, and it is also equally certain that the best evidence they can give of this experience will be found to be in the service they shall render through Christian living. Religion will not be a creed to these young people, but a life; though undergirding that life there will necessarily be certain foundational conceptions. It is these conceptions that will give power and validity to their Christian discipleship.

These conceptions can be briefly summarized under a few great principles or attitudes, leaving the individual to fill up the categories as his study of the Scriptures and his experience of God through the guidance of the Holy Spirit shall cause him to comprehend the truth of the universe in its fullness and beauty. This creed of youth need not contain a detailed the-

ology, respecting which there will always desirably be differences of opinion. It will only be necessary that it tell us who God is, who man is, what the world is, what the aim of this present life is, what destiny is, what the Bible is, what the Church is, what the terms of admission into the Church should be, what privileges the citizens of the Kingdom are to possess with reference to its nature and growth. We may state these concepts briefly, and they will be their own vindication before the bar of enlightened human conscience and likewise before the tribunal of divine truth.

The Creed of Youth

God, the Father, is the loving spiritual parent of the human race and the Creator of the physical world.

God, the Son, is the man Christ Jesus, revealing His Father as the loving spiritual Personality He is, and through this revelation He is constantly and eternally the Redeemer of man.

God, the Holy Spirit, is present in His world and the ever-present interpreter of the divine love and thought to the human heart.

Man is the child of God, created in His own spiritual image, and brother to every other child of God in all the world, and under obligation to do all that may become the child of such a Father to express his brotherhood in helpful living.

This present world is God's handiwork, meant to be an arena to develop the powers and make happy the life of God's children.

The aim of this present life is to make the social order in all its individual units, as also in all its organizations and institutions, correspond with the will of God for men. Our purpose as God's children should be to transform this world into the Kingdom of God.

Human destiny is comprehended in the hope that God's children will so live in this present world that they will be quali-

fied to enter into the further joys of their Maker when the spirit which man essentially is has been released from this tenement of the body by the transition which we call, for the lack of a better term, death.

The Bible contains God's Word, but not His only Word. He has spoken in all ages to all who would hear. He is speaking today, chiefly through His Scriptures. Some have heard more perfectly than others. Their messages are in our Christian Bible, which contains for us all the rule of faith and practice we shall ever need, subject to the Holy Spirit's interpretation. This creed we are now writing is useless, since it is all contained in our true creed, the Bible.

The Church is the organized institution through which the followers of Christ undertake to express His will in the world. Jesus is the head of the Church. The Church is His bride.

They are entitled to the fellowship of the Christian Church and to membership in the Kingdom of God who exhibit in

their lives vital piety fruiting in Christian character. No other test of Church membership can rightfully be employed to exclude any professing follower of Christ from fellowship in the Church, the body of Christ.

And every citizen of the Kingdom of God has the duty and privilege as well as the right to be his own interpreter of God's will and purpose and plan. The liberty of conscience and the right of private judgment can never be abridged. They are the inherent right and duty of each and of all, and should be cheerfully and tolerantly accorded to each by all, recognizing that the chief value of the Christian way is found in the life we live rather than in the creed we profess or the theological system to which we subscribe.

In this creed of youth we have endeavored not so much to express religious tenets as we have hoped to voice religious attitudes. Given the right attitudes, we

may be veritably certain that the tenets will progressively express themselves, relating new knowledge and enlarging conceptions in any realm of life and experience with every other sphere of truth in God's universe. This creed does not leave us bound, but rather liberates our powers and bids us set out with due appreciation of the issues involved on the challenging, alluring quest of the unity of God's truth, assured that we shall never find it apart from Himself and the revelation of Himself given us in Jesus Christ, recorded for us in our Christian Scriptures and interpreted for us by the Holy Spirit.

This creed of youth permits them to "hold fast to that which is good" in the present religious outlook and conception. It also makes it their duty to "prove all things." It is based on three comforting assurances of the Bible: that "when the Spirit of truth is come, He will lead you into all truth," and that "where the spirit of the Lord is, there is liberty," liberty to

pursue the truth to ultimate and harmonious unity in the mind and heart and will of God. And thirdly, on that most assuring utterance of our Master, "I have yet many things to say unto you, but ye cannot bear them now."

This pursuit of truth is not an easy task. Stout hearts and true, diligent and persevering, will it require of those valiant, consecrated youth who shall enter upon its quest. Tact and commonsense and kindliness and reverence must characterize all those who dedicate themselves to its service. And they will find comfort and inspiration as well as a becoming motto for their life's purpose in these splendid words of Tennyson:

> Let knowledge grow from more to more,
> But more of reverence in us dwell,
> That mind and heart according well,
> May make one music as before—but vaster.

CHAPTER VIII

RELIGIOUS UNITY

WE have seen that youth looks for the unity of truth. Youth with equal zest desires the unity of practice. As relates to religion, the unity of practice demands the abolition of sectarianism in the union of all believers and the discovery of a religion competent to meet the universal spiritual needs of mankind. The idealistic reforming spirit of youth can see no valid reason for postponing action in reference to either of these practical necessities.

A Universal Religion Needed.—There are eleven living religions, each with its Scriptures and followers and claiming to meet the religious needs of men and to receive their validity from divine inspira-

tion. The old view was to regard all of them except Judaism and Christianity as false religions and of the devil, and we Christians were not so sure about Judaism. A more careful scholarship and a saner understanding of God's relationship to the human soul has modified that attitude so that to-day all these living religions, as well as the countless others now dead that have served to bring men into conscious fellowship with the great First Cause, are regarded as messages of God to men corrupted by their own imperfect understanding, but sincere efforts at least to comprehend His will and purpose and to interpret the same to men in such manner as to be the guide and inspiration of their life. This view is an inevitable corollary of the immanence of God.

The oldest living religion is Hinduism, 1500 B. C., with Brahma as its chief deity. It is found in India, the land of its origin, has the Vedas as its sacred writings, and numbers more than two hundred

million followers. Its distinctive truth is its affirmation of the immanence of the divine in the world. It regards human society as a divinely ordained structure and holds that the goal of existence is union with the divine. It is non-missionary and practically polytheistic. The doctrine of caste makes it especially distasteful to the mind accustomed to democratic ideas.

Judaism began in the twelfth century B. C. and numbers about eleven million adherents. Jehovah is its God, the Old Testament its sacred book, and its characteristic teaching that salvation is obtained through obedience to the righteous God. The Jews have ceased to be missionary, though they are thoroughly monotheistic. They are scattered all over the world, but particularly congregated in Russia and the United States.

Five of the world's living religions arose within the century from 660 to 560 B. C. They are Shintoism, Zoroastrianism, Taoism, Jainism, and Buddhism.

Shintoism is the national religion of Japan. It is aptly summarized as the religion of nature-worship, emperor-worship, and purity. Its teaching that nature is a beautiful divine creation has made all Japanese into artists in appreciation if not in practice. It has sixteen million followers, and its chief sacred books are the Ko-ji-ki and Nihon-gi.

Zoroastrianism, founded by Zoroaster in 660 B. C., with Ahura Mazda as its deity and the Avesta as its Bible, is the smallest numerically of all the world's living religions. It numbers about one hundred thousand adherents, who are found in Persia and India. Zoroastrianism has had considerable influence on Christianity. The Magi were Zoroastrians, and the Persian King Cyrus is described as Jehovah's Messiah (Isaiah 45:1) and as His shepherd (Isaiah 44:28). The idea of Satan came from this religion. Other prominent ideas present in both Zoroastrianism and our Christian Bible are angelology, demon-

ology, a great Saviour to come, the resurrection, the judgment, and a definitely conceived future life. The characteristic teaching of this religion is that men in their struggle with evil may have the active coöperation of a cosmic goodness.

Taoism is found in China. It was founded by Lao-tze and its deity is the Tao. Taoism numbers in its ranks some forty-three million. Its Bible is the Tao-Teh-King. It is the religion of the divine way, which man should humbly follow.

Jainism arose in India in the year 599 B. C. with Mahavira as its founder. Originally it had no deity, but its founder is now worshiped as one. Its scripture is the Agamas, and it has a million adherents. It is the religion of asceticism. Self-renunciation is its method of salvation.

Buddhism is found in the East and is one of the three missionary religions of our day. Originally it had no deity; but now its founder, Gautama, the Buddha, is worshiped, as are also many and various

others. In some forms Buddhism is revoltingly polytheistic. Its Bible is the Tripitka, and its adherents number one hundred and forty million. Buddhism is the religion of a peaceful, ethical self-culture. Selfishness, it teaches, is the root of all suffering. Salvation it offers through inner purity and self-discipline. Nirvana, the spiritual state in which individuality is "absorbed" into the great cosmic spirit, is the ultimate goal at which each devout Buddhist hopes finally to arrive. Buddhism originated in 560 B. C.

Just nine years later, or in 551 B. C., Confucius founded the religion which bears his name. At first Heaven was its deity, but now the founder is more often so regarded. Confucianism is to China what Shintoism is to Japan, only more so. It counts two hundred and fifty million adherents, being outnumbered only by Christianity. Its sacred writings, the famous Classics, have been for ages the basis of Chinese education and have molded the people's char-

acter unmistakably. It is known perhaps most appropriately as the religion of social propriety, and its most characteristic teaching is that human nature must be essentially good, as being divinely implanted.

Christianity arose in 4 B. C., and is numerically the strongest religion in the world, counting about one-third the race or six hundred million in its three great branches of the Catholic, Greek Orthodox, and Protestant churches. The Scriptures of the Old and New Testaments constitute its Bible. The world is its field, even as Jesus, its Founder, declared it should be, and it is more zealously missionary to-day than at any time during the past fifteen hundred years. It is the religion of the love of God and the love of man as revealed in its Founder. It aims to become universal in the earth. We shall examine its fitness to meet this claim more fully.

In the sixth century, or to be exact in 570 A. D., Mohammed founded the religion

of the Moslem countries, with the Koran as its Bible, and Allah as its deity. Mohammedanism is a violently missionary religion and now counts two hundred and thirty million adherents. Its symbol is the Crescent, in contrast with the Cross of Christianity. It is the religion of submission to the world-potentate, the Omnipotent God, who is not only sovereign, but also judge and rewarder of His subjects. Mohammedanism began in conscious opposition to Christianity, and is a strange mixture of Hebrew characters with the prophet's own ideas and interpretations. Its monotheism, its most characteristic teaching, it inherited from Judaism, and so it has not added a new idea to the religious conceptions of mankind. But for the crude and revolting tritheism of the Syrian Christians whom Mohammed knew intimately, it is doubtful if this arch-contestant with Christianity for the universal homage of men's hearts would ever have come into existence. John 14: 16 and

16:7, 12–14 Mohammed interpreted to be a literal prediction by Christ Himself of Mohammed's coming.

The youngest of the religions is Sikhism, founded in 1469 A. D. by Nanak and confined to the land of its origin, India. It has the Granth as its scripture and worships God as the True Name. Three million persons accept its teachings. Sikhism originated as an effort to harmonize Hinduism and Mohammedanism. It is known as the religion of the disciples of the one true God, and the chief religious duty it enjoins is active discipleship in His name.

An examination of these religions reveals something of permanent value in each of them, which evidences the soundness of the position that God did speak to their founders, though they also contain many things of doubtful authenticity. The universal religion will need and will have in it affirmation of the immanence of God which Hinduism especially teaches. The universal religion will also accept

Jainism's self-renunciation as a condition of salvation, Buddhism's teaching of selfishness as the cause of misery and of relief from suffering through inner purity, and Sikhism's demand for discipleship of the One True God with trust in His name. It will also include Confucianism's belief in the essential goodness of human nature as divinely implanted, Taoism's behest to walk in the divine way, with Shintoism's recognition of nature as a beautiful divine creation. Judaism's affirmation of obedience to the God of righteousness as the sure means of complete satisfaction, the universal religion will undoubtedly accept. The conflict of good with evil forces and the belief that cosmic righteousness aids the good in this conflict, which is Zoroastrianism's chief and fundamental contribution to religious conception, the universal religion will incorporate in its creed. And though Mohammedanism has supplied mankind with no new religious idea, its unrelenting insistence on monotheism

and on man's duty to submit to the omnipotent God as being the means of superlative satisfaction, the universal religion will accept as its own.

But every one of these ideas is part and parcel of Christianity. Everything therefore that is of permanent and abiding value for the spiritual aspiration of the race is revealed to us in Christianity and is heightened and glorified in its setting there. Every great soul-stirring utterance, passage, message, or truth of the Bibles of these other religions is paralleled in the Bible and as nobly expressed there, if not, as the almost unanimous verdict has it, more nobly expressed there. It would appear that Christianity has vindicated its claim to be the all-inclusive revelation for all the religions of the world, that it includes within its teachings all that is really God's truth in each and every one of them.

But Christianity can go further than that and claim that its teaching as to the great issues of life, for the solution of

which men's hearts have cried out in every age and land, is not only the most satisfying the world has yet received, but is so completely satisfying that it can reasonably be said to be final and ultimate in concept, but requiring the unfolding experience of man to comprehend it in all its joyous beauties and varied interpretations. A brief examination of these vital issues will be convincing. We need not study them in all these living religions, but only in the three that are missionary. The one of these three that shall best answer for us the questions as to God, as to man, as to the world, and as to destiny, fundamentals as we have seen in any satisfying creed, may reasonably claim for itself the right to be accepted as the universally satisfying religion of the world. These three missionary religions are Buddhism, Mohammedanism, and Christianity. We will examine their teachings relative to these four great questions.

Our examination ought to show that the

Christian religion is able to answer these issues best, and that it is therefore destined as the universal religion to redeem mankind. Its conception of God as our loving spiritual Father satisfies the deep heart-hunger of the soul for a unifying principle that shall be all-inclusive in the spiritual realm. The Mohammedan conception of God as arbitrary and partial in His dealings and relations with men appals and repels us. The Buddhistic conception of Him as spiritual force, and as untouched by our life, its infirmities, or its achievements, fails to quicken us to noble action. But our Christian view of Him as present in His world, as vitally concerned in the consequences of our conduct, as grieved when we sin, as rejoiced when we achieve victories for His cause, as in every instance loving us no matter how far we stray from His ideal way, such a conception wins the hearty assent of all men everywhere. The Christian God is the kind of God the world needs. We rejoice that

our religion is privileged to make Him known to all mankind. We are confident men will love Him when they know Him as He is. For such a loving spiritual Father we are inwardly moved to undertake any conceivable task. Nothing is too high which His followers feel He wishes them to undertake, and nothing too menial.

The Christian conception of man too satisfies the universal yearning for a unifying force, capable of welding the races of men into a social solidarity that shall end strife and enthrone peace and righteousness and good-will as the ruling passions of men's hearts. The Mohammedan religion debases man into a plaything in the hands of Deity. Buddhism holds before him the enervating absorption into Nirvana wherein personality is regarded as the chief of evils. Our Christian religion regards man as the child of God, as the object of His loving solicitude, and as brother to every other man. Spiritual Fatherhood and Spiritual Brotherhood

are the obverse and the reverse of the same great conception. As brothers, so teaches our Christian faith, we must do all that becomes brothers, such brothers as the children of a loving spiritual Father should be. How puny and pitiful appear the quarrels and jealousies of men one for another in the glorious illumination of this conception of Brotherhood! Christian Brotherhood!—what infinite possibilities it offers us to exemplify the tender affections of the family life in all the experiences of living! Such conception of man as Christianity teaches satisfies the noblest longings of the heart. It honors man as the child of God, and it honors God as the Father of man.

In its conception of the world our Christian religion takes sharp issue with the two other missionary religions of the world. They both agree in conceiving the world as something vile and essentially evil. The Buddhist would escape from its pollution. The Mohammedan would use it as a means

of sensuous enjoyment. Our religion regards it as the handiwork of God, as eminently serviceable to the life and growth, even the spiritual life and growth of men, as essentially good, as a challenge to men to transform it wherein it is lacking, as the arena of action wherein is eventually to be realized the democracy of God. We are commanded to subdue the world and to replenish it. The Christian view further conceives of God as pleased when the world and its forces are made more serviceable to the life of man. The world of the Christian can therefore be no static world. Progress and achievement must be characteristic of it. They have been characteristic of it and will continue to be, world without end.

But religion has also to do with destiny. To what end are all these conceptions to converge, and wherein is their fulfilment to be found? We must satisfy the cry of the human heart here or we shall miserably fail. The world's religions have answered

the question, but in their answers there has been a marvelous divergence of conception and a marvelous disparity of satisfaction. The Mohammedan believes in a sensuous continuation of the life that now is, with all the passion and partiality that their God is even now conceived as practising and as delighting in. The Buddhist hopes to attain to the state of complete bliss, of endless nothingness, incorporation into Nirvana, the all-soul of unconscious spirituality. The Christian looks forward to an endless growth in spiritual concept and power, untrammeled by physical limitations, to a spiritual life begun on earth, never ending and with infinite challenges to progress, wherein he shall be satisfied because he shall see God as He is and grow constantly more and more like Him. For the Christian there is no break between the spiritual life of earthly experience and the spiritual life of heavenly bliss. The spiritual life we initiate here ripens and fruits into completeness of

realization as the years of eternity shall unfold. This conception satisfies. The heart of man assents and the spirit of man rejoices in the prospect of such a destiny, a destiny justifying God in the creation of man and the world, a destiny worthy of the sons of God.

We have in Christianity, in addition to these splendid teachings, the wholly original concept of the Holy Spirit, or God active in His world and speaking to His children. The Holy Spirit will eventually succeed in bringing the minds and hearts of all men into complete unity with God and His truth in every realm of experience and fact, and so also into unity with each other and therefore necessarily into a unity of religious concept and expression. A universal religion is the goal of the Holy Spirit, the active spiritual principle in men's hearts leading them into all truth. When the universal religion is fully come, it will be the achievement of the Holy Spirit. This teaching is not only a dis-

tinctive characteristic of the Christian religion, but it is absolutely necessary if religion is to be freed from the tyranny of religious cranks and fanatics and false prophets.

For these solid reasons therefore we may reaffirm our confidence that Christianity is fitted to become the universal religion of mankind. Either of these reasons would make a strong presumption for the religion that could rightfully lay claim to it. The possession of both of them makes the claim of Christianity practically incontestable. The fact that Christianity includes all the ideas of permanent and abiding value in each of the other living religions, and the further fact that it answers satisfyingly the great religious issues of the ages, entitle us to accept it as the universal religion, the religion that shall ultimately number all the men and women and children of the world in its ranks, that shall reconcile man to God and God to man in a perfected social order to which

we may give the name, the Kingdom of God. The demand for unity in religious concept is thus fully met in Christianity, and the promise of its ultimate realization is guaranteed by the Christian teaching as to the presence and work of the Holy Spirit.

A United Christendom Needed.—But what of the sects? The present divided and competing situation of the Christian Church does not satisfy the heart of youth. Denominationalism cannot justify its presence quite so well as these living religions could justify theirs. They can claim that they are earnest efforts to understand the mind of God for man and to discover His truth. But denominationalism must confess that it has sectarianized the finest revelation of God's truth the world has ever known or dreamed of. These living religions are partial because their founders were unable to comprehend the whole spiritual truth of God. Denominationalism is likewise partial, but for a

far different reason. The founders of the sects in Christianity were unwilling to accept all God's spiritual truth, and so they built fences around sections of it. John R. Mott has boldly said that the organic sin of the Church to-day is its disunion, and that a heathen world is the price we pay for a divided Christendom. We need a League of Nations assuredly, but we need most of all a League of Churches. The nations of the world must disarm, but the denominations must disarm too. Denominational disarmanent is a crying need of the hour. The youth of the Church are for union, for Christian union, because their hearts tell them that unity must characterize every cause that hopes to continue permanently in the ministry of life, and because their Master prayed for the oneness of His followers. Anything He prayed for they are willing to accept as desirable and necessary for the coming of His Kingdom. Christian youth are solid for Christian Union.

Aside from the coöperative and interdenominational agencies and organizations, such as the Federal Council of Churches of Christ in America, the International Council of Religious Education, the Council of Church Boards of Education, the Home Missions Council, and many others, which some think tend to intrench the denominations more firmly in their historic positions and separateness by furnishing a sort of lubricant for the inexcusable frictions of sectarianism that would otherwise inevitably arise, there are many signs stimulating hope for Christian Union.

There has recently been printed by the Oxford University Press for the Rev. G. K. A. Bell, Dean of Canterbury, a book that treats the problem of Christian Union for the years 1920–24 from the documentary standpoint, and there are ninety of these documents, itself an impressive fact. All these documents have originated since the World War, and all but three of them

have originated since 1920. Being an Anglican, the author naturally is interested in the documents that have grown for the most part out of the Lambeth Conference of 1920. "Faith and Order," he thinks, are the hope of a reunited Christendom. In the World Conference on Faith and Order to be held in August in Lausanne, there will be five hundred delegates present representing one hundred different communions. Bishop Brent will preside, and great hope is entertained for the result of this most significant assembly. The church divided over these two issues, and we have a long way to go to unite them on these bases, but there is encouragement in the fact that the issues involved are to be fully and fraternally faced. The further fact that ninety documents in five years should spring forth with this idea in mind is heartening to the youth of our day who are tremendously interested in Christian Union as a hopeful means of promoting the religious progress of mankind.

Christian Union is being approached from the Federal viewpoint in our country. On February 6, 1920, the American Council on Organic Union of Churches of Christ adopted its "Plan of Union." This plan guaranteed autonomy in purely denominational affairs and provided a Council with four specific functions as follows:

(a) The Council shall harmonize and unify the work of the United Churches.

(b) It shall direct such consolidation of their missionary activities as well as of particular Churches in over-Churched areas as is consonant with the law of the land or of the particular denomination affected. Such consolidation may be progressively achieved, as by the uniting of the boards or Churches of any two or more constituent denominations, or may be accelerated, delayed, or dispensed with, as the interests of the Kingdom of God may require.

(c) If and when any two or more constituent Churches, by their supreme governing or advisory bodies, submit to the Council for its

arbitrament any matter of mutual concern, not hereby already covered, the Council shall consider and pass upon such matter so submitted.

(d) The Council shall undertake inspirational and educational leadership of such sort and measure as may be proper, under the powers delegated to it by the constituent Churches in the fields of Evangelism, Social Service, Religious Education, and the like.

Eighteen denominations through accredited representatives assisted in the working out and indorsement of this plan. The collapse of the Interchurch World Movement cast a damper over the whole program, and it fell into a state of quiescence. Interest, however, has again revived in it, and action has been taken by the National Council of Congregational Churches approving the plan in substance. Dr. Rufus W. Miller, of 409 Schaff Building, Philadelphia, will furnish any one with the printed plan and with other literature bearing on the situation.

Still another point of approach is that

of the Universal Conference on Life and Work, which held a world gathering at Stockholm in August, 1925. The "Faith and Order" adherents tried to get this "Life and Work" contingent to meet in joint session. They very wisely refused, saying that their idea of the proper method of approach to the problem of Christian Union was so radically different from that of the "Faith and Order" viewpoint that the purpose of neither could be realized by a joint conference at this stage in the discussion of Christian Union. There are, however, some who adhere to both ideas. The "Life and Work" Movement is therefore placed by Dr. Bell in his book in the appendix as not being in favor of Christian Union, since it does not accept the attitudes of the Lambeth Conference. When Christians, however, learn to work together, they will see the folly absolutely of dwelling in partitioned-off camps and compartments.

In Canada, the Presbyterian, Methodist,

and Congregational churches have united. This union became effective June 10, 1925. In the United States the Methodist Episcopal Church and the M. E. Church, South, are working hard for union now. The Lutheran Churches of the United States have come together in a splendid way. The Christian Church has held parleys with the Congregationalists, the Disciples, and the Free Will Baptists. Presbyterians and Congregationalists, Presbyterians and the Reformed churches are trying to unite. Other parleys or conferences are contemplated. Christian Union in the mission lands is in many places an accomplished fact. The *Christian Union Quarterly* published at Baltimore, gives every one who has a message on Christian Union an open forum for the expression of his opinion. The Federal Council of Churches of Christ in America is teaching Christians of more than thirty denominations to work together, and while it officially denies its aim to be Christian Union

and sedulously excludes the subject from its programs, findings, plans, and utterances, yet as a by-product of its efforts it is rendering service on behalf of a reunited Christendom. Eventually the prayer of Jesus for the oneness of His followers must be realized. Our present-day youth owe to the world and to God a solemn and sacred service in promoting the cause of Christian Union, a cause so near and dear to the heart of Jesus. That they will respond Memphis and Evanston testify eloquently.

CHAPTER IX

THE PLACE OF LAW

OUR youth, we have said, is restless under restraint. Authority is distasteful. Law some regard seemingly as the necessary antipode of liberty, while freedom increasingly tends to become license for not a few. The late President Harding in taking the oath of office made reference in his inaugural address to "liberty under the law," the natural inference of which for many is that law impedes liberty. Many college students have the idea that college regulations are an interference with the personal liberties of students, as something to be endured for the sake of the coveted goal of a college degree, and as something to be escaped from as soon as possible. The hour of their ab-

solution will appear when they are graduated into the free society of their elders, they repeatedly and expectantly assure themselves.

But our youth who hold this view are destined to be suddenly disillusioned. Our local, State, and national governments each have laws which must be obeyed. Society has its customs and conventions enforced by the stern pressure of public opinion. Social ostracism is the severest penalty conceivable, unless it be the outlawry applied to a man who has violated the ethical standards of his profession or business. Law, custom, convention, ethical standards, confront us on every hand. There is no escape from their presence. The network of legal requirements in some form is as universal as the law of gravity. Savages have no laws, but the more advanced a people are in civilization and culture, the more numerous are their laws. Simple life requires few laws, but highly organized life functions always through a

correspondingly intricate legal system. We have no international law in the strict sense, our best jurists tell us, and that is why the world is cursed by periodic wars. Every game must have its rules. The greatest game is life. The rules of its game we style law, custom, convention, professional ethics. Lawmakers are not the enemies of our life. They are its friends. Sooner or later we will come to this conclusion, the sooner the better. Law is what experience suggests as helpful to life enacted into statute. Custom, convention, professional ethics, are embryonic laws. They may or may not become statutes.

The Apostle Paul declared the Mosaic law to be a schoolmaster to prepare those who obeyed its precepts for the larger law of love in Christ. Jesus Himself invited those who listened to His matchless teachings to take the yoke of obedience upon them, promising them rest for their souls. The yoke is not a burden to the ox, but a lightener of burdens. An ox with a yoke

will do far more work and with far less exertion than a yokeless ox. "My yoke is easy and my burden is light," says our Master in His invitation to come to Him.

It is even so with the law. There is no opposition between liberty and law. It is not even as President Harding said, liberty under the law. It is liberty through the law, because of the law. Law increases rather than limits human freedom. The society with the most laws always enjoys the largest liberty. The absence of law means the breakdown of liberty, a social order in which every man must look out for his own interests, and wherein no man would be free to pursue a consistent course of conduct.

Take a simple illustration from the realm of custom. We in America have decided to keep to the right on our highways. It would have been just as reasonable to keep to the left, as in England. But suppose custom had not decided this matter for us, leaving each individual in every in-

stance of meeting and passing to decide whether he will go to the right or to the left. How many miles could we, under such uncertainty, travel in an hour? And how many accidents would we have? In cities it has been found necessary to make certain streets one-way streets and to halt all traffic at intervals on certain other congested streets. Motorists know that these traffic regulations do not impede travel, but that they rather facilitate it and at the same time make it safe.

Take a further illustration of a legal character. The law forbids theft and obligates the whole people to protect every man in the possession and enjoyment of his property. Suppose we had no such law. A man could own only so much property as he could protect with a gun, and he could not enjoy that for fear it would be taken from him. But protected by the strong arm of the law, he can lie down and rest at night and in his working hours can devote himself whole-heartedly to honorable

and serviceable pursuits. The law makes freedom possible for men, and so do custom, convention, and the professional ethical standards. Being always blessed by law and custom in the service of life, we can never fully appreciate their blessing and boon to us.

But this freedom is never an end in itself. It is itself a yoke. It is meant to be used for desirable ends. Freedom is not emptiness. It is related life. If there were only one person in the world, there would be no freedom. Liberty is a social concept and also a social product. It grows and increases as our contacts and relationships with other lives multiply. Freedom must have motive. It must be directed toward the realization of certain objectives, and these objectives need to be worthy of the freedom that suggested them as goals of endeavor. It is here that religion renders a splendid service to man, religion which summates all the good of all law, all custom, all convention, all professional

ethical standards, and gives them universal and abiding sanction by relating them to God.

The moral man is a law unto himself. He is spiritually uncivilized. Perhaps it would be apter to say he is dissocialized. The moral man has no objective standard of right living around which he may organize his life. But the religious man is possessed of a larger, ampler freedom. He has a standard outside himself, around which and in terms of which he may organize his life, and motivate and activate his conduct. That objective standard is the will of God, as revealed in Jesus Christ, and as constantly interpreted to him as duty by the Holy Spirit. Religious law, conceived as the will of God for the individual man, guarantees the largest freedom; and the more completely and earnestly Christian a man is, the freer he is in all the relations of life. The uninitiated, the inexperienced, do not so understand it. You can never understand Christian free-

dom by looking on from the outside.

For the youth who observes and studies Christianity from the outside there is a feeling that the Christian life circumscribes the liberty of a man, but there is no foundation in experience to warrant such a conclusion. Just as law guarantees freedom and enlarges it, so does religion make for largeness and fullness of life. But the Christian religion does transform life. It does modify the desires and aspirations of the heart. It does to all practical purposes make the youth who professes it a new creature, so that the things he once hated and regarded as burdens unworthy to be borne he now loves and accepts as opportunities to be seized for the profitable investment of his life and talent, and in the midst of this transformation he experiences a rebirth into a larger, a more inviting and satisfying freedom. The liberty wherewith Christ makes free is no high-sounding phrase, but a blessed reality rejoicing the heart of all who have expe-

rienced it. Herein lies Christianity's chief glory.

Christians enjoy this larger freedom because of the law of love, love of God and love of brother man, which they acknowledge as operative in every realm of their experience. Christians are free to choose their courses of conduct, but love leads them to choose the things that are consistent with the will and way of Christ, and for them that memorable saying of Browning has a deep and imperative meaning: "All's love, yet all's law." Christianity's law of love is for Christians the evidence and the substance of freedom and liberty, a freedom and a liberty that abide forever because they have enduring foundations.

A distinguished theologian has recently raised the question of God's limitation. "Is God limited?" queries Bishop McConnell. Is God subject to law? And is that subjection to law evidence that He is not possessed of perfect freedom? We have

seen that law does not impede our own free action, but rather amplifies it. We have also seen that religion is not a shackle on the spirit of man, but rather a spur to noble living. God is limited by the inherent goodness of His nature. He is perfectly free to do wrong, but His moral fullness intervenes. His freedom is therefore not abridged by the law of His own loving nature and personality. With Him and with us, the love to which He is inherently obligated does not deprive Him of perfect and absolute liberty of action and freedom of choice. It is not that God cannot sin, but He will not sin. The law of His own loving nature is therefore no limitation on His perfect freedom.

We have dared to carry our discussion to the ultimate realm in its implication. We have done so reverently and, let us hope, profitably. The will of God, it therefore appears, is not something thrust upon humanity and which necessarily must limit our freedom of choice and liberty of con-

science and action. The will of God does not deprive us of anything, but it immeasurably adds to our freedom. The law of love, which is the will of God for men, when operative in every realm of our human experience, becomes the law of life, and it makes living a constant joy, a growing satisfaction. The Christian knows this and rejoices in it.

We who are young are challenged on the very threshold of our life to exercise our freedom of choice in deciding not only what line of work we will enter upon, but equally and more essentially the spirit in which we will undertake this work. We will find that there are two systems of law bidding for our adherence, the law of selfishness and the law of unselfishness, both offering us freedom, both seeking our allegiance. A closer examination, however, will reveal the fact that experience has discredited the law of selfishness. Men have learned that its liberty is a sham affair. Our youth makes it easy for us to

understand the undoubted value of altruistic, unselfish service. But we are nevertheless free to choose.

Wise is he who chooses unselfishness as the law of his life and who fashions the edifice of his character in terms of Christion love, the law of life that guarantees perfect freedom, the noblest passion too that can stir the aspirations of man's inner nature, the only passion of which we can never have occasion to feel ashamed. This choice will bring our youth into harmonious relationship with the will of God, and in the progressive realization of that will not only shall they find their deepest joy but their amplest freedom.

Christian liberty is guaranteed youth through obedience to Christian law, God's law of love. Without law there can be no true liberty. Because of the Christian law of love, through this law and not under it or in spite of it, we have the joys of the satisfying liberty of the sons and daughters of God. So does the law in every realm

of our life and experience bring us aid, multiply our successes, and vouchsafe us true and abiding freedom. Happy the youth that comprehends and incorporates this truth in the attitudes of his heart and life, who wisely senses the place of law in the organization and conduct of man and of the social order.

CHAPTER X

A GROWING FAITH

"THE faith once delivered to the saints" has grown much during the past twenty centuries. It is not full-grown yet. Genuine Christian faith requires progress in understanding God's will and purpose and design in the world He made. Static religions die. Dynamic religions give life, more abundant life. Such the Founder of the Christian religion announced the purpose of His advent to have been. Reverent disciples took Him at His word, and behold the achievements God-ward they have wrought!

Jesus recognized what one day all of us will likewise recognize, that every truth must necessarily be conditioned by the circumstances attending its enunciation. We

understand gravity to-day better than Newton did. A generation from now relativity will be better comprehended than to-day. If we do not understand Christianity better to-day than the early Church did, then the Holy Spirit has failed of His mission. Jesus declared the Comforter, the Holy Spirit, would lead us into all truth. He also plainly told His disciples that He had certain things to tell them which they could not then bear, and that they should do greater things than He had Himself done. The record of Christian thought and progress demonstrates His wisdom. Nothing is said in the New Testament about the Trinity, much less about the Triunity of God. Yet we accept and rejoice in both doctrines to-day. The Holy Spirit has taught them to us. The social gospel is not expounded but merely suggested in the teachings of the Master. He nowhere condemns slavery, yet His Church has abolished it; and that same Church, despite Paul's estimate of woman's

status, is fast securing for women their inherent rights. There has been growth and development both in doctrine and in social achievement since the Ascension. Both will continue.

Our day has been especially rich in its enlarging conceptions of the Christian program, both as to its extension and as to its inclusiveness. Ours is the day of world-wide missionary propaganda and of deepening spiritual insight. Gigantic as our missionary enterprise has become, challenging as it is to all the stirring sentiments of Christian brotherhood, it is matched by incisive insight into the real, compelling significance of Christ's teachings as to their width, their height, their depth, their breadth, their vast inclusiveness. Religion in the Christian view has become to us, in this good day, not a segment of life, but its circle; and its ministry is not confined to certain times, places, or purposes, but includes the uplift of the whole life. We are not able longer

to think of the church as ministering simply to the spiritual life separately and narrowly defined, but as serving every interest promotive of human well-being, teaching men how to pray and pay and play, with no apology for incarnating its presence in any realm of experience. This is the leaven that shall leaven the whole. This is God present in His world, patiently, lovingly leading His children into ever closer fellowship with Him, to an ampler expression of His attitude toward and hope for them. This new conception touches every Christian doctrine with new appealing charm, makes it vibrate with the warmth of affectionate personality. It enlarges our every conception of God's will and plan and purpose and design in His relation to men. In such a growing faith every youth will find a challenge to his highest and holiest aspirations.

1. *Salvation.*—The conception of salvation has certainly been enlarged in our day. The historic, traditional view is that

it is a purely personal matter and concerned primarily with a future state. Salvation is personal, and it does bear upon the preservation of the soul in the life to come. But this is not its entire content.

Salvation is for this world too. If the Christian religion cannot add to the value of this present life, it is sadly deficient in its ministry. This world is no "vale of tears." It is God's world, the best He could make it, and He pronounced it good. Religion is other-worldliness, but it is of this world too. Even should there be no future estate, the salvation of the Christian faith with its splendid idealism would be unqualifiedly worth while for this present life. What the green pastures and the still waters were to the sheep of Palestine, the salvation of the Christian religion is to the sincere adherent of the faith in this present life.

And likewise salvation of the Christian type is more than personal. Its fundamental concept is Brotherhood, and its

fundamental obligation is sharing the good we have with others. Of necessity therefore it is social. We are our brother's keeper; we are members one of another; we must, out of respect to the organic Christian principle of life, bear one another's burdens. There is no selfishness in Christian salvation, and so there can be no self-salvation alone. We must be saved together, or we will all likewise perish. The Christian faith would die of inanition, were its missionary impulse to cease. The sweetest satisfaction of the Christian life is to lead some one else to experience the joys of the salvation which has enriched our own heart.

But it is more even than this. The salvation of the social order, of the institutions that minister to men in all the relations of their life, is also essentially a part of the Kingdom's program of world-redemption. Religion has a message for the press, for industry, for labor-unions, for the social life, for the theater and other forms of

amusement, for political parties, for the nations. There is no organization or institution wherein its voice may not properly be heard with saving influence. The environment of life tends tremendously to uplift or to pull down character. We must make the social order Christian or it will paganize us. The Christianizing of the social order is no idle dream; it is a grim necessity, and the Kingdom can never come till it is accomplished. Such is the concept of salvation in our day. Wholeheartedly does youth embrace it as exemplifying that unity for which its quest is ceaseless.

2. *Service.*—The conception of service too has been enlarged. For the most part our efforts have been heretofore consumed in keeping the intricate, complicated, duplicating machinery of the Church alive. Our Christian activity has oftentimes kept us from real Christian service. We have fallen into the habit of referring to singing, praying, testifying,

and attendance on religious worship as divine services. We must rise to the point where we will look upon all service as divine. Life in all its aspects is the field of divine ministry. Service to the body is as assuredly Christian service as is a prayer-meeting. It was for the time being more so for the good Samaritan in his ministry to the wounded Jew. Preachers on their way to the pulpit and deacons to the pew may well consider whether they might not invest that hour to better advantage by cleaning up some known or suspected den of vice or in seeking to lead the youthful "rubber-necks" of the street-corners to a new ideal of life. Attendance on Church worship may make us worse men than we are, if we go merely for the satisfaction the service brings us and do not pass its benediction on to some one else. We think we have completed the circle of Christian duty when we have worshiped in the sanctuary. The success of the minister is rated by his drawing power. His real suc-

cess is seen in his propelling power. When the pews in Wichita, Kansas, began to exhibit a falling off in attendance, it was a thing to rejoice over. The churches there were functioning. Their men, in deputations of four each, to the number of sixty-eight such teams, were carrying the gospel to outlying rural and neglected city districts.

Our new concept of Christian service too requires that it be life-wide in scope and constructive in purpose. We must minister to all life or see that it is ministered to. This will require three things: coöperation with agencies already on the field infusing them with the spirit of Christian idealism, the coördination of duplicating agencies in the Church itself so as to provide time and personnel for its increasing obligations, and the creation of additional agencies in the Church to foster and promote lines of service not now contemplated. The Church of the future will recognize her obligation to the social and recrea-

tional aspects of life as well as to the narrowly mental, moral, and spiritual. Wherever her sons and daughters go, she too will go, not in a condescending spirit, but because it is right for her to minister to all their life.

And her entrance into service of whatever character will be constructive. It is well to amputate a blood-poisoned limb. Indeed such amputation is essential, but the good surgeon also administers medicines to purify the blood of his patient. In this way is the disease eradicated. Just cleaning up life is inadequate. The Church has the divine commission to condemn evil in every place and form, but only on condition that she put good in the place of evil. The process is described in the Bible as overcoming evil with good, and this is the only way to do it. We must cease our mere scolding and meet the impulse to action in men with a constructive, positive program of things to take the place of the evils we aim to eliminate from life. The

method of moral and spiritual growth is not through inaction and abstention, but through activity and investment in wholesome, helpful pursuits. The Church must recognize this and provide for it in her program of service to youth.

3. *Sacrifice.*—"What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" queried the prophet Micah. This was a splendid standard for that day. It marks the acme of Hebrew prophecy. But is this enough? Then why did Jesus come? And why that tragic enactment on Calvary? Micah's prescription was not enough. "To do justly"—an eye for an eye, a tooth for a tooth—this is the law. The law is not ample; we must do more than seek justice and pursue it. The clamor for rights and justice produced the World War. Justice is the basic principle of life—but only the foundation. It is not its superstructure and cannot be.

"To love mercy"—this is a great ad-

vance step over "to do justly." According to this view we are to make of our lives the most magnificent successes possible, accumulate all we can, and then be merciful to the unfortunate and the down and out. Nations, according to this view, would be justified in erecting barriers against the commerce of other nations and to use every means possible to build themselves up, and then to say to the rest of mankind: "We are sorry for your weakness and your poverty. We are glad to give you of our bounty. We cannot join your League of Nations nor wholly indorse your World Court, but we will contribute of our own abundance to your necessities, as occasion may arise. Wars will come. We will prepare for them. We shall be able to defend ourselves. So must you. Nations exist to get all the advantages possible for their own citizens. They are not responsible for other nations, except to be merciful to them if they can afford it." The prophet Micah's teaching permitted such a view.

For we must not forget that the narrowest nationalists of antiquity were the Jews to whom Micah spoke this message. They were arrogant, intolerant, clannishly selfish. Yet they loved mercy. The American people can certainly profit by their blunder. Nations must do more than "love mercy."

"To walk humbly with thy God"—certainly all of us need to recognize God and to acknowledge His supreme place in our lives. "Remember now thy Creator in the days of thy youth," urged a wise man. But religion is more than worshiping God. It has human relationships too, and these relationships are not satisfied in doing justice and loving mercy. Humility before God is good, but it took the life and teaching of Jesus to reveal the complete excellency of the Christian way. He taught that loving sacrifice is the true test of discipleship. He made it plain to the lawyer who questioned Him that to love God with all the mind, soul, and strength

and to love one's neighbor as one's self is not enough. He said that doing these things would put us "not far from the Kingdom." To put us actually in the Kingdom, He taught, we must love one another as He loved His disciples, even to the point of giving our lives for our brother man. Loving sacrifice—that is the way—not sacrifice alone, because we might give our bodies to be burned and yet not satisfy the requirements of Christian brotherhood. There must be love and willingness to sacrifice. Let us never forget it. It is sacrifice that brings us into fellowship with Him, sacrifice that takes its origin in love for Him and brother man. The Church must love men and be ready to sacrifice herself for their salvation, and we as individual Christians must exemplify the same sacrificial love in our personal lives. So must the nations live and act with reference to each other. We will bless the world and save and serve it, not in the success we achieve for ourselves as in-

dividuals or as nations, but in the sacrifices we make in love on each other's behalf. Jesus is the best loved man Who ever lived because He gave Himself in loving sacrifice as no other man ever did. So only will His Church and His followers win the world to Him. It is the magnitude of our sacrifice that indicates the extent of our soul-growth. Let us not spare to speak to the youth of our day that they go forward in loving sacrifice for the coming of the Kingdom of Christ, that they go forward in this grand crusade as individuals, as Churches, as nations. It is the command we need most of all to obey.

In Conclusion.—Christian youth must pioneer in these splendid new conceptions. They will be persecuted and maligned for their espousal of them in many places. We cannot forget the torrent of fanatical criticism and abuse which was poured out upon the Y.M.C.A. a quarter of a century ago when it boldly declared its faith in a

Christian ministry to the bodies of men through wholesome sport and the gymnasium. The "Y" has taught us too what real service and sacrifice of self mean in its mammoth self-forgetfulness in the days of the recent holocaust. Through its magnificent achievements we see glimpses of what a united Protestanism may contribute to the redemption of the world. Certainly a Church that advocates these enlarged conceptions will be criticized, just in proportion to its vital contribution to the growth and development of Christian truth and faith. Littleness, bigotry, sectarianism, jealousy—these are always vocal. They hound the trail of every prophet, whether individual or institutional, but let it be remembered they are ever on the trail, ever in pursuit, and in their mad career of persecution they may get out of the narrow groove that confines their life and circumscribes their vision. Our youth can endure them therefore for their own sakes.

Our youth, however, who have seen the light can only press forward in their splendid crusade, and the way grows brighter for them as the sun of progress ascends toward the zenith of a new, a glorious day, in which they shall serve God and brother man. A growing faith is the only guarantee of the unity of truth. To the realization of such a faith the high-souled youth of our time are summoned, summoned by the Holy Spirit, their leader in the quest for the unity of truth, their inspiration for the challenging tasks of the new era of righteousness and peace and love just now ready to dawn. May it dawn speedily, and may no clouds obscure the sun of its advancing day.

I have confidence in youth. I believe they will progressively discover God's truth, and that they will, divinely led, interpret Christianity in terms of Christ and find it integrating itself at all points with God's truth, which must necessarily lead us to ultimate unity, a unity not on the level of

the soil out of which material substances have their being, but on the level of the soul, that divine entity in which "we live and move and have our being."

DATE DUE

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